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"LIBERTY, HO NESS, LOVE."

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RELIGIOUS MISCELLANY.

RELIGION IN COMMON LIFE.

The usual manner of thinking and speaking of Religion tends to degrade one set of duties, while it bestows on another set a disproportionate importance. Many individuals, if we may judge of them from their habits of language and behavior, estimate the personal religion of their neighbors entirely by the degree of attention conferred on outward expressions of devotion to the Supreme Being; but do not bring into the account the duties of daily life, which they even seem to consider as having no essential alliance with religion, and as comparatively low and mean. A grosser and more dangerous mistake can hardly be imagined. While I heartily wish that every man who appears with reputation in active life cultivated, by fit means, the religious feelings, I with equal fervor wish that every man who is punctual and ardent in worshiping his Maker were as careful to honor him in the ordinary employments of the world. Practical religion cannot be found in individuals of either of these characters: practical religion is composed of both classes of the habits which I have described.

Our humblest labors in society are services rendered to God, if religion dictates and hallows them. I am apprehensive that in the present day men are prone to throw contempt upon such services, and to fancy them degrading. What individual of just thought and feeling can receive the popular standard of religious excellence? Mo boasted accuracy of creeds, no lofty raptures of emotion, no punctilious and unusual frequency of attendance at meetings announcing Religion for their object, can be allowed to pass as a substitute for the zealous performance of our several duties in the stations allotted to us by providence. Services deemed, and rightly deemed, more strictly divine, while they are natural and direct expressions of the religious sensibility of which it is Man's privilege to be susceptible, cannot, however, and must not, constitute his whole, or even chief, employment.

It is encouraging to be assured that common duties are, under a proper qualification, religious duties, and, if well fulfilled, have God, not less than Man, and indeed God more immediately, more emphatically, for their aim and end. These obligations, these actions, lie perpetually before us. They connect themselves with our most familiar habits; they are, in general, easy to be discharged; and they will be easier and more pleasant still, if a sense of religion animates us to discharge them with cheerfulness, wisdom, humility and perseverance. It is a hurtful and often a fatal error to suppose that our religious faith and virtue can be tried only upon occasions of emergency. Occasions of that kind are rare; few individuals meet with them; while every individual has, or, at least, may and ought to have, his daily and hourly avocations.

They are subordinate actions which make up by far the larger portion of our lives; apparently trifling instances of forbearance, or as trifling kind attentions to our neighbors. In themselves they seem to have little value; and therefore men are apt to think that actions of this class can never possess the dignity of services performed to God; and the further consequence is, either that duties of this unpretending character are entirely neglected, or that they are not discharged with the deliberation and industry which they claim.

Whatever be the differing creeds of men, whatever their particular constitution of mind, it is evident that God has appointed common occupations to be the duties which demand most of our time in the present world. He does not call us out (I am speaking of mankind at large) to great and splendid services, to labors which must be fulfilled at a distance from our respective homes, or which require very costly sacrifices and efforts. Let no man conceive that a regard to common duties is incompatible with a maturity for the bliss of heaven. Indeed, it were a strange and painful view of human life, as the consequence of which we must believe that most of our existence here is to be spent in employments which not only have no connexion which our grand and final destiny, but which, in the spirit communicated by them, are hostile to our everlasting, or, in a word, to our greatest interests.

There is no article of conduct respecting which we are authorized to say that it is undeserving of our care, or incapable of being used as a testimony that we are serving and pleasing God.

JESUS CHRIST, NEXT TO GOD, THE HIGHEST OBJECT OF VENERATION.

Next to God most high, we venerate our Blessed Savior. Let it not be said, because we do not adore him as God supreme, that therefore we would deprive him of his honor. God forbid! We know of no name under heaven to be compared with his; none that so imperatively challenges, none to which we can so cheerfully yield our highest admiration, our gratitude, our esteem, and our love. We revere him with an intensity which we want words to express, for his numerous unparalleled virtues; for his benevolence, which like the sun shone equally on all; for his fortitude, which no suffering could subdue; for his compassion, which mourned over the crimes and misfortunes of his persecutors; for his moral intrepidity in asserting and vindicating the truth; the surpassing wisdom, the majestic dignity with which he put to silence and to shame the enemies of God; the winning gentleness of his manners, the soothing consolations of his friendship. He presented religion to us in the most beautiful and attractive form; he taught a pure and sublime morality, founded on its only true basis, the love of God; he practised what he taught, and exhibited in his own life and conduct the only perfect example which the world ever witnessed of moral perfection and sinless obedience. Having accomplished his ministry, he laid down his life on the cross, in submission to the divine will, to ratify the covenant of grace, and seal the truths which he taught with his blood. He gave himself for us to redeem us—from what? Let the Apostle answer; from all iniquity; and what more? to purify unto himself a peculiar people zealous of good works; the noblest peculiarity, the most commendable zeal! He did not die therefore to mollify the wrath, or mitigate the vengeance of a vindictive and inexorable Deity; for the whole scheme of redemption was devised by the Father of mercies, and carried into execution by the instrumentality of his Son, whom he spared not, but delivered him up for us freely, or of his own unpurchased and unmerited grace and goodness. It is written that God, far from hating, 'So loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. To this great and consolatory truth we fondly adhere, and reject all doctrines whatever, that either directly or in their consequences, have the slightest tendency to impeach the mercy or justice of the Eternal. Christ came not to reconcile God to the world, but the world to God,—to set them at one, and in this sense we believe the doctrine of atonement or reconciliation, but absolutely reject the doctrine of satisfaction, as it is termed; that doctrine which teaches that the justice of God was satisfied, and his wrath appeased by a bloody sacrifice. The sufferings of an innocent person can be no satisfaction for the crimes of a bad one; that which would be a violation of all principles of justice and mercy among men cannot, without blasphemy, be imputed to the God of all righteousness.

PUBLIC WORSHIP.

The neglect of Public Worship, on the very slightest grounds, is matter of too common observance. The expediency of Public Worship, will be generally acknowledged; and I suppose that none of us are disposed to question the fact of its being sanctioned by the example and authority of Christ and his Apostles; what pity that any one, who acknowledges the authority, should appear to dispute it by his conduct! It is not enough for any one to say that the preacher tells him nothing which he did not know before; for supposing this to be true (though either the man must be very wise, or the preacher very ignorant, if nothing new should at any time occur,) there is no man whose example in this respect is not of the greatest importance in influencing the conduct of his family, his dependents, his friends or his acquaintance; among whom, no doubt, there are some to be found, who might hear something both new and important.

But in fact, both Ministers and people are too apt to assign too high a rank to preaching. The original purpose of these meetings was Social Religious Worship; men came to church under the previous conviction of their dependence upon God, and their great obligations to Him and with the expressed intention to hold communion with their Heavenly Father, through their Lord Jesus Christ; and the business of teaching or exhortation was at first only an occasional circumstance, and not considered as essential to the purpose of their meeting; though in latter times, it is to be feared, it has come to be considered as the principal part and the devotional services to be undervalued. Thus very intelligent and religious persons are apt to say, 'We went to hear Mr Such-an-one,' not 'We went to join the Public Worship of God at such a place;' and thus it has become too common to resort to our religious assemblies rather for entertainment, or at most for information, than to have the devout affections of our hearts brought into exercise, the reverence and love of God more firmly fixed as an habitual practical sentiment, and obedience to His commandments insensibly settled into a more and more established principle, in proportion as we become accustomed to consider ourselves as always in His presence, and in the constant habit of renewing the sense of this presence upon our minds, in the devout retirement of the closet, in the exercise of family devotion, or by joining in still more extended communion with our fellow Christians, and fellow-men, in the offices of Public Worship.

WHY WE ARE DESIROUS TO EXTEND OUR FAITH.

It is asked, by what motives Unitarians are influenced in their endeavors to disseminate their peculiar opinions. The answer is easy, and I think such as to justify at least all the zeal and earnestness they have yet discovered in the defence or the publication of their views of Christianity. They are earnest and active then, because they have a firm faith in the truth and the importance of their opinions, and that it is their duty to bear their testimony to the truth, and to leave no proper means untried, to cause it to be attended to, and understood, and respected. And they are fully persuaded, that the course they are pursuing in this respect is in fact attended with very salutary effects. One, to which they attach no small importance, is the well known fact, that, wherever the Unitarian doctrine prevails, and the rational views with which it is accompanied, a very important portion of society, the most elevated, intelligent, and enlightened become serious and practical Christians, who, in catholic countries, or where Calvinism prevails, are oftener unbelievers and sceptics, and treat Christianity with neglect at least, if not with disrespect.

The reason of this is obvious. Men of cultivated minds and enlarged views are often so engaged in the business, and engrossed by the interests and cares of the world, as to depend for their views of Christianity wholly on what they hear from the pulpit, and what they find in the popular creeds and catechisms, which, they take for granted, exhibit fairly to them the Christian doctrine. Finding the system, as it is thus presented to them, such as their understanding and moral feelings will not admit of their receiving, they reject Christianity without further examination; not thinking themselves bound to inquire into the evidence of a system of faith, which carries in itself, in their view, intrinsic marks of incredibility. When to persons of this character and in such circumstances Unitarian views of the Christian doctrine are afterward presented, their consistency with what the light of nature teaches of the character and government of God. They are induced to examine the claims of a religion to their faith, which is presented to them in a form, so agreeable to the reason God has given them, and to the natural notions that arise from what they see of his character and dispositions in the government of the world; and the effect of examination is a firm conviction, that the new views, in which Christianity has been presented to them, are the result of a fair and just interpretation of the scriptures in which it is contained; and that the religion itself is as well supported by evidence, as it is worthy of the faith, and approbation, and affection of a wise and enlightened mind.

The time has been, within the memory of men now living, when in that class of society now alluded to, the most elevated, enlightened, and influential in giving the tone to the public sentiment, and the direction to the manners and practice of society, infidelity and contempt for religion were far more prevalent in this vicinity, than they are at the present day; and at that time the religion which issued from the pulpit, and which was the only faith that reached them, was Trinitarian and Calvinistic. I hazard nothing in asserting, that in proportion as those views of religion, which are generally adopted by Unitarians, have become prevalent, infidelity and contempt of religion have become less and less frequent; and *our most enlightened men, with scarcely any exception, are among its most efficient friends and serious and practical professors.—H. Ware.*

EDUCATION.

There is nothing which has so little share in education as direct precept. To be convinced of this, we need only reflect that there is no one point we labor more to establish with children, than that of their speaking truth; and there is not any in which we succeed worse. And why? Because children readily see we have an interest in it. Their speaking truth is used by us as an engine of government—'Tell me, my dear child, when you have broken any thing, and I will not be angry with you.' 'Thank you for nothing,' says the child; 'if I prevent you from finding it out, I am sure you will not be angry:' and nine times out of ten he can prevent it. He knows that, in the common intercourses of life, you tell a thousand falsehoods. But these are necessary lies on important occasions.

Your child is the best judge how much occasion he has to tell a lie: he may have a great occasion for it, as you have to conceal a bad piece of news from a sick friend, or to hide your vexation from an unwelcome visitor. That authority which extends its claims over every action, and even every thought, which insists upon an answer to every interrogation, however indiscreet or oppressive to the feelings, will, in young or old, produce falsehood; or, if in some few instances the deeply inbibed fear of future and unknown punishment should restrain from direct falsehood, it will produce a habit of dissimulation, which is still worse. The child, the slave, or the subject, who, on proper occasions may not say, 'I do not choose to tell,' will certainly, by the circumstances in which you place him, be driven to have recourse to deceit, even should he not be countenanced by your example.

I do not mean to assert, that sentiments inculcated in education have no influence;—they have much, though not the most: but it is the sentiments we let drop occasionally, the conversation they overhear when playing unnoticed in a corner of the room, which has an effect upon children; and not what is addressed directly to them in the tone of exhortation.

Education, it is often observed, is an expensive thing. It is so; but the paying for lessons is the smallest part of the cost. If you would go to the price of having your son a worthy man, you must be so yourselves; your friends, your servants, your company must be all of that stamp. Suppose this to be the case, much is done: but there will remain circumstances which perhaps you cannot alter, that will still have their effect. Do you wish him to love simplicity? Would you be content to lay down your coach, to drop your title? Where is the parent who would do this to educate his son? You carry him to the workshops of artisans, and show him different machines and fabrics, to awaken his ingenuity. The necessity of getting his bread would awaken it much more effectually. The single circumstance of having a fortune to get, or a fortune to spend, will probably operate more strongly upon his mind, not only than your precepts, but even than your example. You wish your child to be modest and unassuming; you are so, perhaps, yourself,—and you pay liberally a preceptor for giving him lessons of humility. You do not perceive, that the very circumstances of having a man of letters and accomplishments retained about his person, for his sole advantage, tends more forcibly to inspire him with an idea of self-consequence, than all the lessons he can give him to repress it. 'Why do not you look sad, you rascal?' says the undertaker to his man in the play of The Funeral; 'I give you I know not how much money for looking sad, and the more I give you, the gladder I think you are.' So it will be with the wealthy heir. The lectures that are given him on condescension and affability, only prove to him upon how much higher ground he stands than those about him; and the very pains that are taken with his moral character will make him proud, by showing him how much he is the object of attention.

As education is a thing necessary for all; for the poor and for the rich, for the illiterate as well as for the learned; Providence has not made it dependent upon systems uncertain, operose, and difficult of investigation. It is not necessary, with Rousseau or Madame Genlis, to devote to the education of one child the talents and the time of a number of grown men; to surround him with an artificial world; and to counteract, by maxims, the natural tendencies of the situation he is placed in in society. Every one has time to educate his child: the poor man educates him while working in his cottage—the man of business while employed in his counting-house.

Do we see a father who is diligent in his profession, domestic in his habits, whose house is the resort of well-informed intelligent people—a mother whose time is usefully filled, whose attention to her duties secures esteem, and whose amiable manners attract affection? Do not be solicitous, respectable couple, about the moral education of your offspring! do not be uneasy because you cannot surround them with the apparatus of books and systems; or fancy you must retire from the world to devote yourselves to their improvement. In your world they are brought up much better than they could be under any plan of factitious education which you could provide for them: they will imbibe affection from your caresses; taste from your conversation urbanity from the commerce of your society; and mutual love from your example.

But the education of your house, important as it is, is only a part of a more comprehensive system. Providence takes your child where you leave him. Providence continues his education upon a larger scale, and by a process which includes means far more efficacious. Has your son entered the world at eighteen, opinionated, haughty, rash, inclined to dissipation? Do not despair; he may yet be cured of these faults, if it pleases Heaven. There are remedies which you could not persuade yourself to use, if they were in your power, and which are specific in cases of this kind. How often do we see the presumptuous, giddy youth, changed into the wise counsellor, the considerate, steady friend! How often the thoughtless, gay girl, into the sober wife, the affectionate mother! Faded beauty, humbled self-consequence, disappointed ambition, loss of fortune,—this is the rough physic provided by Providence to meliorate the temper, to correct the offensive petulancies of youth, and bring out all the energies of the finished character. Afflictions soften the proud; difficulties push forward the ingenious; successful industry gives consequence and credit, and developes a thousand latent good qualities. There is no malady of the mind so inveterate, which this education of events is not calculated to cure, if life were long enough; and shall we not hope, that He, in whose hand are all the remedial processes of nature, will renew the discipline in another state, and finish the imperfect man.—*Barbauld.*

SOME CAUSES OF THE REPROACH THROWN ON UNITARIANISM AS WANTING POWER TO AWAKEN ZEAL.

This reproach may be traced to various causes. First, many Christians make great mistakes as to the nature of true earnestness and zeal, supposing it to consist in animal excitements and unconcerned movements of the passions, and [illegible] it to the suspicion, if not the contempt, of reflecting men. Strange, that Christians, with their Master's history in their hands, should fall into this error; for who was ever calmer, than Jesus? Virtuous zeal begins in deep and strong convictions of the understanding, and issues in a strong, effectual purpose of duty; and mere sensibility, when disjoined from these, so far from being a Christian grace, partakes of the nature of vice.

Another cause of the reproach referred to is, that party spirit has been singularly busy in misrepresenting Unitarianism. The history of the church abounds in the excesses of party feeling; and by a kind of necessity, this bad passion, in every age, seeks some channel through which to pour itself forth, some object against which to discharge its bitterness and virulence; and this object now is Unitarianism. It is doubtful, whether the controversy between the papists and protestants, bitter and unrelenting as it was, will afford instances of more flagrant misrepresentation, than the professors of this doctrine are called to encounter. Truth is most wantonly sported with. Notwithstanding the well known fact, that Unitarians have distinguished themselves by defending Christianity against infidels, they are charged with deism, and, still more, attempts are made to confound them with German writers, who not only reject Christianity, but question the existence of a God! It is comforting to reflect, that abuse is neutralized by excess, and that there is a natural sentiment of honor and justice in the human breast, which secures a reaction in favor of truth and rectitude, in proportion to the wrong to which they have been exposed.

Another ground of the reproach referred to deserves particularly to be named. It is the habit of confounding Unitarianism with all the opinions which have been associated with it, and of making it responsible for all. The injustice of this would be seen and resented, if a Trinitarian were charged with every opinion which has been at any time found in company with the doctrine of three persons in one God; and if every rash saying of every brother Trinitarian were to be laid at his door. But this is the common mode of treating Unitarians. If one of their number happens to send abroad crude and extravagant notions, he is at once made the oracle and mouth of the whole body; whilst the affecting, solemn, and impressive views of religion which form the mass of their writings are studiously kept out of sight.

By Unitarianism I understand the doctrine, that God is strictly One Person, One Conscious Agent, that the God and Father of our Lord Jesus Christ is alone and exclusively the Supreme and Independent God, and that Jesus Christ is a distinct, inferior, and dependent being. This doctrine may plainly be held in connexion with a great diversity of opinions on other subjects, and I have known it joined even with the errors of Calvinism. Of course it may be expected to form sometimes part of a system which, as a whole, is very uninteresting; but there would be manifest injustice in setting down Unitarianism, as on this account wanting in power to move the soul. The great doctrine of 'One God even the Father,' or of the Supreme Divinity of the Father alone, seems to me to attract to itself naturally and powerfully all those doctrines of Christianity, which are most suited to touch, move, exalt, and sanctify the soul; and however mixed at present with imperfect views, it will, I doubt not, through the affinity which subsists between all the truths of God's word, unite with itself more and more whatever of genuine Christianity is scattered through the various denominatians of Christians.

EFFECTS OF HEATHENISM AND CHRISTIANITY.

Let us observe the effects of the heathen belief. As far as it had any influence of a positive character, it would, and it did, only tend to excite and inflame those appetites which already found too much food on the earth. It might prompt the warrior to pluck new leaves for his wreath, and become a treble scourge to his fellow men; it might increase the presumption of the arrogant, and the vanity of the vain; it might goad on to pernicious extravagance the headstrong passion for notoriety; but it would not make a single individual more just, honest, or kind. It could not.

On the domestic character, its influence, if of any, must have been of the most chilling and depressing kind. No light broke into the dwelling of a lowly family from a better world. They sat together in the shadow of death; belonging to earth, and perishing on earth. Brothers and sisters were kindred clay, and nothing more. The child was to its mother but as the frail vine which clambered round her door; and when death called the one from her embrace, and winter nipped the other at its root, she no more hoped that the other would again shade her window with its blossoms. There was an Elysium, the priests and poets said—but not for her—not for anything that belonged to her; the green land had 'no home for the fair creature from her bosom gone.' She cherished its ashes in an urn, perhaps; and meet emblem and sign it was of the fate of the innocent one; a meet emblem of dissolution and death, of grief that could not be comforted—of any thing but hope, and faith, and heaven.

Let us now visit a christian family. They have heard more joyful tidings. Their choicest treasure, and often their only treasure, is a volume which at once teaches their duty, and offers their reward; which forms, as they read it reverently together, a centre, round which are gathered undying thoughts, unfading hopes, affections that cannot perish. They have commenced together an eternal life. They are joined in an union which, though interrupted, is never to be dissolved. They see on each other's foreheads the bright seal of God and the Lamb, stamping them as coheirs of immortality. For them Death lays aside his deadliest dart—that which bears the word eternal on its shaft, for it cannot pierce their shield of faith. When husband and wife, brother and sister part on earth, it is with the promise of an earthly meeting. And though the christian mother may go out to weep natural tears on the grave of her child, her knees will not have long pressed its sod, ere she will hear, as Mary did, the angel voice of comfort, 'He is not here, but is risen.'

TO LOATHE ALL QUESTIONS OF DOCTRINAL THEOLOGY NO SIGN OF A COMPREHENSIVE CHARITY.

It is a loose way of talking, and an easy way to put on the appearance of being remarkably charitable, to express a strong loathing, not only of all controversy but of all examination, of all research, of all attempts to judge between diverse religious opinions. It is to earn the reputation of liberality and comprehensiveness cheaply, indeed, to sit down in professed ignorance of subjects, which have occupied the highest and keenest thoughts of men of all professions and of all time, and to advise others to sit down and be ignorant too, as they value their comfort, their respectability, their fame, and their means of living. Whatever this may appear to be to others, I confess it appears to me much more like narrowness than comprehensiveness. A man may assert that there is no truth or worth in doctrinal theology; that there is no profit in religious investigation; that all who have pursued it have wasted their time and lost their temper, and all who are now pursuing it are doing the same; that all controversial writings, and critical disquisitions, and differing interpretations of Scripture are trash, and all who produce them or study them are madmen and fools,—and having uttered these sweeping sentences, he may think himself uncommonly charitable. Others may think so too, and may imbibe his charitable contempt for the inquiries and convictions of their neighbors and equals. For my own part, I shall never call that man, though he may be estimable in other respects, who looks down with pride or disgust on the mental pursuits and earnest investigations of his fellow men, a truly charitable man. He has not, at least, that comprehensiveness of charity of which I am speaking, and which he would appear to have. He does not treat the thoughts and searching of human minds with the respect which they deserve, and with which a generous charity will always treat them. He does not attribute that value to the wrestling and striving of the soul, and its late and early watchings for light and improvement, which they demand, and which a meek and thoughtful wisdom will always yield to them. This summary method of condemning all differences of religious opinion and all biblical researches, without even giving them a hearing, may be superciliousness, or it may be a dread of the trouble and fatigue of examination, or it may be a mixture of both, but it is not justice, and it is not charity.

Believing, myself, that there are such things as truths, I hold it to be one of them, that a sweeping disdain of the earnest mental struggles and occupations of unnumbered minds, among whom may be reckoned a majority of the greatest and best, is a feeling very remote in its character from that of a comprehensive charity.

This proud indifference, under the name of charity, may not be common, and it is to be doubted whether it ever can become so; because it is the nature of the mind to be deeply interested in questions which task its faculties and call its powers into exercise. But in pursuing this subject, I have been led to fear, that many of us, while looking back on the field of conflicting doctrines, have been in the habit of indulging a feeling of contempt, which we, too, have mistaken for elevation of views and a comprehensive charity, but to which, in fact, it had little claim. When we read the history of the church in times past, we are very apt, with abundant self-congratulation and approbation, to vent our unqualified ridicule or indignation against the strange opinions which used to be maintained and controverted. How puerile, we say, were such and such disputes; how supremely absurd was this point or that; how could rational beings ever seriously propose such ideas? And yet rational beings did propose them, did discuss them, and were interested and agitated by them—and this is just the simple fact which we do not keep with us as we ought. They were men like ourselves, only living in a younger age of the world, whose thoughts, and, alas, whose passions too, were engaged in those questions, so often trivial; and if we ourselves had lived then, we should have been engaged in those same questions, and excited by them;—and, more than that, he among us, who should have arrayed his mind effectually against a prevalent absurdity—prevalent then, though extinct or despised now—would have been a light to his generations, and a benefactor to his kind. We forget, that in taking our retrospective survey, we are looking upon the steps, the first and lower steps of a gradually ascending improvement. We forget that the deposal of every reigning superstition—though to us appearing despicable in its folly—was one advance in the feedom of that wide empire, the soul of man. What is improvement? If there is such a thing, what is it? It is the amount of successes won in trial, in experiment, in conflict. Shall we despise the trial, the experiment, the conflict? Why, then we despise the means of our improvement. But do we not stand on an elevation, a real elevation, above many of the follies of past times? Yes; but it will become us to consider how we came to be there, and to take care with what manner of spirit we regard the causes which placed us there. May we not laugh at what is really absurd? Yes; if we will do so in a right apprehension of the circumstances, and without the idea of a natural exemption from absurdity on our own part. We may laugh, if we please, at the singular mistakes, the crude imaginations, the little follies of our childhood; but we ought, at the same time, to remember, that it was by correcting these, by arguing with and refuting them, so to speak, that we have arrived at the experience of manhood. The questions and disputes of old times, however ridiculous in themselves, are to be regarded with a sober and kindly inspection, when we consider them as the early lessons of the advancing mind, the first essays of human progress. I believe that the true philosopher will always thus regard them, joining himself by the common bonds of humanity with the rudest and remotest members of his race, and deeming nothing beneath his notice, his sympathy, and his modified respect, which has fed the contemplations or roused up the energies of the minds of men. This charitable and Christian philosopher will easily permit us to condemn that which is erroneous and extravagant, and to smile at that which is really absurd; but it will not allow us to look contemptuously on any kind of serious mental effort, or to consider ourselves as self-raised above the sphere of the thoughts, anxieties, doubts, questionings, persuasions, or even prejudices of our brethren.

So it is with the religious topics which interest and divide men at the present time. If we cannot attend to them ourselves, we have no right to despise those who do attend to them. When we undervalue them, perhaps we do not show so much superiority of wisdom and charity as we suppose we do. The great matter with regard to them is, not how they will appear a century or ten centuries hence, but how they appear, and how they influence men now; and when we undertake to make them seem of no consequence, by saying that hereafter they will be forgotten, we do not by any means destroy their consequence, because the fact is, that they are of consequence now, that they do press with immediate weight on the public mind, and we cannot unmake a fact with all our pride and all our prescience. The questions are those which are before our age, before us; they are ours; they call on our knowledge for elucidation; they call on our charity for respect. If we cannot or will not thoroughly investigate them, let us not disdain them, in the conceit of our own great superiority—especially if we do not understand them.—*Greenwood.*

MORAL DANGERS OF YOUTH IN CITIES.

In large cities, there is a vast concourse of young men assembled from all parts of the country, who come together as adventurers in the pursuit of affluence or pleasure. Some of them bring into the metropolis a reputable character, and correct moral principles. Others come to give loose to evil propensities, which, in the country, and under the restraints of home, were kept in some subordination.

When these characters mingle in a large and bustling city, the *former* class will naturally be exposed to the seductions of the latter. The pioneers in wickedness, the practiced and hardened crew, who have abandoned themselves to the indulgence of their passions, lie in ambush, to seize upon their victim and hurry him to ruin. Hundreds of such, with a comparatively plausible exterior, may be found in the streets, and shops, and alleys of our cities. Some of them manage to keep up an outward show of decency, and conduct their plans of dissipation in so covert a manner, as neither to fall into disgrace nor excite suspicion or investigation. These are most to be dreaded. They who have gone beyond the bounds of external decency, and become so hardened as to feel no shame, have less influence in proportion to their loss of character and their notoriety in crime. A moral youth feels contaminated by their approach. Any visible connection with such, would be at once a forfeiture of character.

It is men of fair professions and unsuspected wickedness, plausible, but insidious, who are

most to be feared, because most likely to be successful. Pratised in the arts of temptation, they make a gradual advance upon the ingenuous and unsuspecting youth. They insinuate themselves into his confidence and friendship. When they have learned his scruples, and fathomed his character, they begin the work of drawing him on to their own desperate state of hypocrisy and crime. They will represent as mean, what is only frugal, and characterize as childish those scruples of conscience which it is their object to eradicate. They will first appeal to curiosity, and then make curiosity the avenue to crime. They will speak of the possibility of concealment, and insist that we could not have been endowed with propensities which it is unlawful to indulge. They will represent as manly, what is mean and debasing; and tauntingly ascribe to superstition, what is but the sober dictate of reason and religion. By every possible mode of attack, by persuasion and ridicule, by professions of friendship, and sneers of contempt, will they assail the principles and conduct of their victim, until reason and conscience give way, and like the bird lured on by the fowler, he goes directly into the fatal snare.

The indulgence, at first, will be only such as causes a twinge of conscience, or a secret misgiving of soul. The tempted youth will feel a sort of shame and self-contempt; and in the cool moment of reflection, will fix his resolution against all future attacks. But, alas! the first step in a retrograde course has been taken. Like the first step in the retreat of an army, it is as dispiriting to the vanquished, as it is invigorating to his foe. The next attack is less likely to be resisted, for the ability to resist decreases with every successful temptation. The first sacrifice of conscience and principle is like Samson giving up his locks. It is in vain then to go out and shake yourself in the consciousness of your strength. The seducer will be upon you. He will no longer fear, either the force of principle, or the vigor of resolution. He has carried his point; and one breach of obligation, he well knows, will make way for another, until your character and your destiny become identified with his own. How many a young man has fallen a victim to this process of temptation! How many, with prospects of usefulness and success, and with a character which might have insured respect, have, by listening to the voice of the seducer, forfeited the confidence, and fallen under the pity and contempt of the community. Yes, and with the wreck of his own character and prospects, he has become a source of mortification to his friends, and perhaps 'brought down the gray hairs of a parent with sorrow to the grave.'

O, ye reckless young men, let me reach your ear, and put into it a note of friendly warning. If there be left in your heart any feeling; if the rapid abandonment of all that is sacred and honorable have not carried away every vestige of remorse; let me remind you of the claims of your relatives, your country, and your God. Your course will give a death-blow to a father's hopes, and a death-pang to a mother's heart. It will deprive your country of services which might adorn her annals. It will draw down upon you the displeasure of Heaven, and, if persisted in, will cover you with ignominy, and ultimately consign you to the prison of despair. With such certain consequences of your dissipation staring you in the face, can you, *dare* you, rush on to the issue? Is it not time to pause—to repent—to break from the grasp of the destroyer?

If these words meet the eye of one who is still on comparatively safe ground, who has not yet made a plunge into sensual and forbidden pleasures, I would bid him beware of the destroyer. For *you*, there is hope. If a freedom from gross vice, and an avoidance of the occasions of temptation yet sustain you in the confidence of your friends, and in justifiable hopes of respectability and influence, again I say, beware of the destroyer. Place yourself in an attitude of defence. Insidious foes lurk around your path. A dangerous enemy lies in ambush. Avoid a vicious companion, as you would avoid the fascination and the fang of a serpent. His eye may attract, and his movements may seem graceful; but his intentions are deadly, and his venom fatal. 'He that walketh with the wise men shall be wise, but a companion of fools shall be destroyed.'

SUGGESTIONS TO THE YOUNG ON PREJUDICES AGAINST RELIGION.

Religion is a subject at which young persons are accustomed to shrink, as if we had introduced a monster, whose aspect and demeanor were calculated to prodace only aversion and terror. A prejudice against the subject early gets hold of the mind, and proves one of the gratest obstacles in the way of instruction.

This prejudice, however, is altogether unwarrantable. Piety has nothing in her appearance so repulsive, nothing in her claims so unreasonble, that you should start at her name, or be frightened by her aspect. She comes from heaven, the purest of regions. She originates with God, the most glorious of beings. 'Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace.' Her aspect, instead of being repulsive, is benignant as the mild blush of morning. If her restrictions seem to be severe, it is because they are viewed apart from the pleasures that attend them. If her commands appear unreasonable, it is because they are not listened to with an impartial ear. If her service is thought to demand too many sacrifices, it is when the reward is overlookod, and the crown of glory kept out of view. True, she *does* impose restrictions; but they are only such as procure respectability, foreclose the heart against vice, and preserve the conscience pure. She also demands sacrifices; but they only subject the sensual to the rational man, and keep the body in due subordination to the soul. While she interdicts unlawful pleasures, she substitutes pure and spiritual joy. If she calls off the supreme affection from a word that is transient and unsatisfying; she fixes it upon one that is fraught with high and permanent delight.

In all this you perceive nothing that is unreasonable, nothing that should prejudice your mind against religion. It is not perhaps always exhibited by its professors in its most lovely and attractive form; but a moment's reflection will convince you that the fault is not in religion, but in the want of it.

There is no religion in whining and cant. Piety produces cheerfulness without levity, and sobriety without sanctimoniousness. Where it has an unrestrained flow upon the soul, it causes a beautiful adjustment of all that is graceful and expressive. The unpleasant, and perhaps to some disgusting, expressions alluded to, should be viewed as the legitimate fruits of ignorance or eccentricity. They form no part of religion. Many of the ardently pious are among the most dignified, polite, and ple sing of mankind. You must ever separate religion from vulgarity; and make due allowance for those incidental anomalies, which she sometimes meets in the humblest orders of society.

He who gave us our religion, and graced it by his own illustrious example, prayed not that his followers should be 'taken out of the world,' but that they should be 'kept from the evil.' We may 'use the world,' but we 'may not abuse it.' It is emphatically the Christian, who relishes the world. Its scenery is for *his* eye, and its music for *his* ear. To *him*, the landscape smiles the more lovely, because it is an emblem of Paradise. The ocean rolls the more majestically, because it is an image of eternity. The mountains tower the more sublimely, because they point his thoughts upward to heaven.

> 'He looks abroad into the varied field
> Of nature; and though poor perhaps, compared
> With those whose mansions glitter in his sight,
> Calls the delightful scenery all his own.
> His are the mountains, and the valleys his,
> And the resplendent rivers; his t'enjoy,
> With a propriety, that none can feel,
> But who, with filial confidence inspired,
> Can lift to heaven an unpresumptuous eye,
> And smiling, say—'My Father made them all!'

How tasteless, compared with the calm delights of religion, are the sickly enjoyments of the sensualist; or even the high excitement of successful ambition! If hitherto you have entertained a different opinion, let me assure you, it is founded in prejudice and error. Religion has the promise of 'the life that now is,' and if you will give yourself up to her influence, you shall find, by happy experience, that her promises never fail. 'She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.'

For the Register and Observer.

Messrs Editors,—The 24th of September will long be remembered by the inhabitants of one of our pleasant country villages. West Bridgewater is about 24 miles from the city; and there, on the day above mentioned, they held the second Anniversary of their Sunday School. The morning was pleasant, and at the appointed hour, a long array of Sunday School children, in regular files, led on by their Superintendent, arrived at the house of their Pastor, Rev. Richard Stone,—from whence they proceeded to the church, accompanied by him and many invited guests.

The children with their teachers, numbered about two hundred, and these, together with their parents and friends, well filled the body of their large Church.

The services were full of interest. A prayer was offered by Rev. Mr Stone Jr., of Mansfield; two original hymns were sung, composed by Rev. Mr Stone, the Pastor, and Mrs E. H. Kingman, one of his Parishioners. Addresses were made by Rev. Mr Williams of East Bridgewater; the Baptist Clergyman of the village; Rev. Mr Bridge of Norton, Mr Coe, the Preceptor of an Academy in South Bridgewater, and by L. G. Pray of Boston, who appeared in behalf of the agent of the Sunday School Society in this city. These addresses were respectively to Parents, Teachers and Children, and were listened to with great attention and apparent interest. The services were brought to a close by singing and prayer.

After these, the company were escorted to a Pavilion erected for the purpose, in a near vicinity to the church, which was tastefully decorated by the lady-teachers of the school. The evergreen was gracefully intertwined about the supporters, and this again was interlaced and jetted with the brilliant flowers of the season; while the latter garnishing the tables, gave a cheering and delightful appearance to the festive board. This was literally loaded with the various fruits of the season, and a great variety of cakes and other edibles, which gave evidence of a high state of domestic education among the fair daughters of this rural place. The repast was partaken of by the children, and the whole company, amidst the echoes of the sacred song, and the incense of grateful hearts.

The company separated at an early hour, deeply impressed with the value of these social religious meetings, and the utility and blessedness of Sunday Schools, and the religion which they are designed to support.

A VISITER.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 3, 1840.

OUR SOCIAL RELIGIOUS INSTITUTIONS.

An idea prevails in some quarters, that our social religious institutions are essentially defective, outworn by time, behind the age, inadequate to its demands, and that some radical changes must be made in them, in order to preserve to the Gospel the faith and allegiance of the community, and make it that active and effective instrument in promoting the advancement and happiness of mankind, it was designed to be.

Now we are willing to admit, that the social character and social institutions of the Gospel are among its most precious features. We would not undervalue secret discipline, private prayer, communion with our own hearts, and with the searcher of our hearts. These are important, and may not be omitted. But the diffusion and preservation of the Gospel, its influence and power in the world, are dependent, under God, chiefly upon its social, and public institutions. The nature therefore of these institutions, and the manner of their administration are subjects at all times worthy of earnest and candid consideration. We are willing to admit also, that Christianity has no forms and no institutions, that are absolutely fixed and immutable. The great ritual prescribed by our Savior is a good life. His great instructions are a few simple and eternal truths. He undoubtedly expected and implied, that these truths would be embodied in some forms and institutions, designed to inculcate their certainty and enforce their obligation, calculated to impress their importance and increase their power. But he does not seem to have been solicitous about the precise nature of these forms and institutions. Even in the two ordinances, Baptism and the Supper, which the great majority of the Christian world regard as expressly and positively appointed by Christ, there is something free, spiritual, unritual. Baptism! We may administer it by immersion, pouring water on the head, or by sprinking; to children or adults, in the church, the private chamber, or by the wayside. The Supper! We may administer it when, and where and how we choose. We may partake of it, every week, or once a month, or once a year; we may receive it kneeling, or sitting, or standing; in the church, or 'an upper room in a house,' in the evening or the day time. The whole form and mode of administering these ordinances are left to us, to establish and modify and change them as we may see occasion to do so. The same is the case with the general public administration of religion. The only principle, established by our Savior upon this subject, is that we 'worship the Father in spirit and in tuth, for the Father seeketh such to worship him.' Within this principle, we are at liberty to make such changes in the forms and administration of our religious institutions, as the times seem to us to demand and as shall serve to infuse into them new life, and give them fresh and increased power. We admit also that it is the interest and duty of every man, whether priest or layman, to endeavor to produce these changes and modifications, if they are needed. No one can wish, or ought to wish, to be instrumental in upholding what is no longer worthy of being upheld, or be anxious to perpetuate what has ceased to be effectual, or productive of good.

After making these admissions, we are disposed to ask those, who are perpetually cavilling at the present administration of religion among us, what they would have? What changes they would propose? How would they make our institutions, in theory or administration, more free, simple, spiritual, more untrammeled by traditionary forms and rules, than they are at present? In the theory of our religious institutions, we see little or nothing that is objectionable. They cannot well be made simpler than they are. They are voluntary associations, which the people form among themselves, of their own free choice, according to their own convictions of truth and duty; for whose support they contribute what they please, and whose services they have conducted in a manner which they deem right and fit. This is truly Christian and apostolic, bearing a near resemblance probably to the original constitution of the primitive churches. We see nothing objectionable in this; and they, who are dissatisfied with things as they are, would be the last to propose a change in this respect, the last to introduce a more formal and complicated church organization and machinery, the last, to have Christianity become a creature of the State, and the articles of belief and the forms of worship determined by acts of Congress, or statutes of State Legislatures. If religion is to be recognized at all as one of the social interests of men, it must have some outward forms and institutions; and we confess our inability to frame or conceive of any, more free, simple, rational, more purely intellectual and spiritual, than those which exist among us.

The same may be said also of the administration of religion amongst us. It is difficult to conceive of anything, in the shape of an outward form or service, more free, simple, spiritual, than the services usual in our Congregational churches. For ourselves, we do not think it desirable or expedient, that the same form or mode of service should universally prevail, and we are by no means disposed to condemn as utterly unchristian and ineffectual those forms, which we ourselves have not happened to adopt. We are willing that wide differences in this respect should exist. We are willing that the Catholic should have, what appears to us, a cumbrous and imposing ritual, if he like it, and it does him good. We are willing that the Methodist should have his mighty gatherings in the broad fields, and beneath the open dome of Heaven. We are willing that the Quaker should have his simple church, his silent convocation, and his peculiar phraseology and formal garb, and imagine all the while that he has spiritualized religion more than others. We are willing that all men should follow their tastes and judgments, and adopt such forms and services, as seem to them a natural expression of religious feeling, well adapted to enforce religious truth and awaken religious convictions, *provided* they will not claim for their tastes and judgments divine authority, or a peculiar and exclusive efficacy.

But while we would allow to all, and desire that all may enjoy, that liberty in regard to forms, which the Gospel secures them, we cannot but regard that worship and those institutions of religion as most in accordance with the genius of Christianity, which are the most free, simple, spontaneous, unincumbered, as much so as it is possible for stated institutions to be.

What is Christian worship or what ought it to be? It is, or ought to be, a full and free expression of the soul, the joint action and exercise of thought, feeling and faith, an expression that shall be a true and sincere index of what the soul thinks, feels and believes at the time. Now can anything be better adapted to permit, or to call forth this full and free expression of the soul, than the usual services of public worship in our Congregational churches. There are certain stated acts indeed, which it is expected the minister will perform; but there are no prescribed rules and regulations, in conformity with which he *must* perform them. It is expected that he should offer prayer. But he is bound to no manual of prayer, to no form of words, however excellent in itself, handed down from previous generations, to be used on all occasions, and in every age of the world. He is free to utter himself as his thoughts and feelings at the moment dictate, or the exigencies of the day or the week, the peculiar circumstances, trial, temptations or sorrows of his fellow worshippers make it proper he should utter himself. In this part of the service he has an unlimited liberty of adaptation and utterance. He is not obliged to read the words and utter the thoughts, prepared for him and prescribed to him by others. He is free to think, and feel for himself, and to speak what he thinks and feels, to pour forth the emotions of his soul, whether of adoration and gratitude, or penitence and humiliation, or supplication and earnest entreaty and desire, in his own way; and if the spirit of prayer be in him, if the fire of devotion burn in his own heart, he cannot fail to mount up to the throne of God and raise his fellow worshippers with him. It is expected that he should read from the scriptures. He may omit it, and sometimes does omit it; usually it is expected that he should read a portion of the sacred volume. But he is not fettered in his selection. He is not obliged to read his First and Second, his Morning and Evening Lessons, according to the divisions and appointments made some hundreds of years ago. He is at liberty to read such portions as he chooses, longer or shorter, and to select such passages, as he thinks peculiarly interesting, instructive, impressive or adapted to the time and occasion, and thus make the reading of the scriptures, not a mere form, but a spiritual and edifying service. It is expected that he should present some instruction, elucidate some truth, enforce some duty, in other words, preach a sermon. But here he is under no restraints but those, which the dignity of religion, the rules of good taste, and the dictates of a sound judgment impose. He has a wide field for action, and liberty to move in it as his individual disposition and feelings may dictate. All the great civil, social, moral, temporal and eternal interests of men are embraced by religion, and may be, directly or indirectly, treated of in the pulpit. The preacher is not necessarily confined to a particular style of writing and a set mode of discussing a subject. In the choice of his topics, in his manner of treating them, in the style in which he writes about them, in all the illustrations he brings to elucidate, in all the addresses he makes to enforce them, he may have as much variety as his talents and acquirements will permit him to attain. Many do attain to a considerable variety in this respect, and if any man fails to attain it, and becomes dull, formal uninteresting, the result, we apprehend, is not to be attributed solely to the trammels of the pulpit, but to something in the man himself. Take him out of the pulpit, place him in the lecture room, the conventicle the camp meeting, place him anywhere and bid him write and speak as he chose, and the probability is, his dullness and formality would still adhere to him. The pulpit is a place of freedom and power, in exact proportion to the freedom and power of the individual who stands in it. And for ourselves, we do not well see how any religious institutions could be framed, that should be better in their theory or administration, more free, simple, spiritual, unincumbered, than those which now prevail among us. We will consider the subject further in our next.

COLONIES OF AMERICAN COLORED PEOPLE ON THE COAST OF AFRICA.

We have always regarded the efforts of the American Colonization Society with favor, on account of the good effects they seemed likely to produce in Africa, however little they might contribute towards lessening any evils existing in our own country. It appeared to us evident, that communities of intelligent Christian freemen, established along the coast of that continent, could not fail, as they should increase in numbers and strength, not only to furnish a safe and happy asylum for many oppressed colored persons among us, and to add to the sphere of our commercial enterprise, but also to do much towards putting an end to the slave trade and civilizing the native African tribes. That these anticipations will not be disappointed, we have, in the frequent and trustworthy accounts transmitted from Liberia to this country, abundant evidence to satisfy us, though aware of all that has been urged of a contrary import, by a class of persons amongst us. From the mass of intelligence on this subject, recently come to hand, we select for our columns, this week, an interesting communication, which appeared in the last number of the African Repository. It is a letter to Professor Greenleaf of Cambridge, in answer to inquiries made by him, from Lt. John S. Paine, Commander of the United States Schooner Grampus, who not long ago visited the Colonies at Liberia, and who, as Prof. G. states, is 'a gentleman of much intelligence and accuracy of observatiou, as well as great probity.'

Charlestown Navy Yard, 16th Aug., 1840.

Dear Sir,—Having lately visited the Colonies of the colored people from the United States on the coast of Africa, in whose fate I am aware you take much interest, I am able to assure you that their condition confirms the hopes of the friends of Colonization.

My opinion of their importance is quite changed, from a nearer view of their actual state and capacities.

I had supposed them weak, and their influence limited. I found them exercising a moral influence, calculated to do more for the cause of humanity than I had believed possible, from the restricted means of the Society in the United States.

This Society and the Colonies have suffered abuse in such varied forms that I should hardly know where to commence their defence, but will offer you my own impressions on some points which I remember to have heard or seen selected to injure them with the community.

They have been accused of participating in the Slave Trade—this I consider entirely false.

They have been said to be inefficient in preventing the Slave Trade—this I conceive is a mistake.

The British Colony of Sierra Leone, containing probably ten times the number of inhabitants, and which has cost the Government of Great Britain one hundred times the sum raised by the American Colonization Society, has now less real and permanent influence for good, than the little group of settlements commenced and sustained by private philanthropy in this country.

There are two principal reasons for this disparity in their influence. While the subscriptions to the funds of the Society were at a low ebb, the Colonists were taught to depend on themselves; and they made such use of the lesson that I have no doubt of their capacity to sustain themselves, to increase and extend their influence rapidly even without further aid. When attacked, they have always defended themselves nobly, though obliged often to contend with vastly superior numbers. But the principal reason of their superiority to the African British Colonists, is, I think, that they have no whites to seize on the lucrative and respectable situations. I was so forcibly impressed with their position in this particular, that I will not disguise my opinion, which is, that no white man should be admitted into the Colony as a resident, except perhaps the Governor. If the Missionary Societies will support stations there, their messengers should be colored men. Colored men, I repeat, should hold all the situations which command respect, and exercise important influence. The Colonists of Sierra Leone, &c., are in a position similar to that held by the Africans of the non slave-holding States—'among us, but not of us,'—with ample political, but no social advantages—and principally for the above reasons.

There is a considerable amount of trade carried on by the Colonists, but I cannot inform you of its precise value; it is however enough to be considered of so much importance by the settlers, as to have created some discontent among the coast traders, with whom it was a monopoly.

The state of religion or morality, (those of my faith have not learned to distinguish between them precisely,) is very satisfactory, and much superior to that of the British Colonies. It will, I feel sure, compare forcibly with any community containing a similar number of inhabitants.

No one who has seen their villages, their houses, their cultivated grounds, will doubt for a moment that they are an industrious community.

There are doubtless, as elsewhere, different degrees of individual merit; but the laws made by themselves, as well as the prudent management of the Society here, through their highminded, brave, and intelligent agent, Gov. Buchanan, inspire me with perfect confidence in their prospects.

I am sorry that the want of statistical notes prevents my giving you a more exact view of the actual state of the Colonies; in the meantime, I will repeat my opinion that real knowledge of their situation and capacities is sufficient to convert any unprejudiced American to the cause of Colonization.

I am, sir, with high esteem and respect, your friend.

JNO. S. PAINE.

To Professor SIMON GREENLEAF,
Cambridge, Mass.

CORRESPONDENCE.

Messrs. Editors,—I have frequently heard it objected to Unitarians that they do but little comparatively for missionary objects—that they do not feel so much interest in the spread of the Gospel as Christians of other denominations. How much or how little of truth there may be in this charge, I will not attempt to show. There is one reason why Unitarians should not be expected, so much as some Christians, to promote missionary objects for *sectarian* purposes; and this is, because they do not regard the speculative dogmas of any sect as essential to salvation. They believe that there are many good and worthy Christians among all the different denominations—that the future condition of men will be determined not so much by what they have believed, as by what they have done; not so much by the soundness of their faith, if they have been honest in their inquiries after divine truth, as by the purity and holiness of their lives; that many of every name and denomination, every kindred and tongue, will come from the East, and the West, and the North, and the South, and sit down together in the Kingdom of our Father, that, in the words of Dr Watts—'Though Christians do not trace precisely the same track, yet all believe in the same Savior, Jesus, and all arrive at the same salvation—and though their names may be crossed out of a particular church on earth, where charity fails, yet they will be written in the Lamb's book of life, which is a record of eternal love, and be forever joined to the fellowship of the church in heaven.'

But although we have not so strong motives as some Christians to engage in missionary objects for *sectarian* or proselyting purposes, still in another point of view, we have very strong motives, and are under the strongest possible obligations to make efforts for the spread of Christian truth as we understand it, because it will meet the wants of thousands who are not satisfied with the popular faith, and will never receive it. How important is it, therefore, that our views should be more known! There are not a few among the intelligent and thinking part of the community, particularly in other sections of the country, who are skeptical, because they have considered some of the corruptions of Christianity as Christianity itself. But when our views of religion are presented to such, they at once see their reasonableness, and rejoice to embrace them. For one, I am happy to know that Unitarians are more generally becoming aware of this fact, and feel more and more the weight of responsibility that rests upon them. They have an increasing desire of sending the Gospel to others. As far as they are made acquainted with the spiritual wants of the country, they are disposed to relieve them.

The Evangelical Missionary Society, the American Unitarian Association, and other societies of a similar kind, are much better patronized and supported than formerly. Our churches have recently contributed very cheerfully and liberally in aid of the Theological School at Cambridge. They have, likewise, done considerable for missionary objects. In one of the late numbers of the Register, you made known some of the wants of our brethren in the West; and particularly the sum needed at this time to help build a church in a certain town in Illinois; and in less than a week, more than half the amount was voluntarily sent to the General Secretary of the American Unitarian Association. Among the contributors was a widow, who had just contributed liberally, (more liberally than from her circumstances we should have expected) towards the erection of a church in that part of the country. In both instances, she did it in secret—from the purest and best of motives. And others who contributed were unwilling to have their names known. Their alms were 'in secret,' and 'He who seeth in secret will reward them openly.' There are many, very many such in our denomination. They contribute annually to religious objects; and they do it cheerfully and from a deep sense of duty.

Still, as a denomination we are not doing enough. We are doing more, much more, than formerly for the cause of religion, but we are not doing enough. The missionary spirit should be awakened at an early period of life. Children should be taught by their parents to do something for the spread of the gospel—to make some little sacrifices for the higher good of their fellow beings. A habit of this kind would increase their interest in the subject of religion, and do much towards strengthening their religious principles and making them truly Christians.

As Christians of other denominations have acquired the missionary spirit by having repeatedly brought before them the spiritual wants of the country and the world, I sincerely hope that you will often in the Register bring such wants before your readers.

Yours respectfully, X. Y. Z.

For the Register and Observer.

Messrs Editors,—A writer in a late Christian Register expressed a wish that biographical notices of eminent Unitarian clergymen in New England might be prepared and published. Such work would be useful and instructive to liberal Christians, and to all free inquirers after religious truth. Some materials for such notices may be found in Bradford's Life of Dr Mayhew. It contains references and sketches of a great number of the clergy in Massachusetts, who were contemporaries of Mayhew, and the brightest lights in the churches—from Appleton, Gay and Chauncy, to Eliot Jr., Clarke, Kirkland and Emerson. And the most of them, it appears, were anti-trinitarians; though differing somewhat from many Unitarians of the present day. They were independent inquirers for religious truth; and they studied the volume of inspiration, instead of human creeds. The result was a renunciation of the Trinitarian dogma. They could find no such doctrine in the Bible. The other Calvinistic tenets were also rejected.

This change was gradual; but in 1800, there was not a Trintarian minister in Boston, of the Congregational order. Even Dr Eckley gave his approbation of Worcester's 'Bible News.' He considered the mediatorial character of Christ as really denied by Trinitarians; while Arians and others admitted it. The preaching at that time was generally evangelical, but not Calvinistic nor Trinitarian. And few contended, that in preaching the gospel, they must advance and insist on the peculiar views of Calvin. It would be easy to mention fifty or sixty settled clergymen in New England, who were anti-trinitarians, seventy five and eighty years ago. The extravagances of Whitfield, Davenport, Tenant, Crosswell, Cleveland &c., led the more sober divines to re-examine their creed and compare it with the Bible. And they found the latter did not support all the articles of the former. They adhered to the teachings of Christ and his inspired Apostles, rather than to systems of fallible men. Some distinguished laymen also of that period were anti-trinitarians, as Chief Justice Stephen Sewall, Samuel Dexter, Richard Cranch, John Adams, Chief Justice William Cushing, Judge R. T. Paine, Edmund Quincy, and Harrison Gray. A full and particular statement of this change would be interesting to many. Had Dr Eliot Jr., lived ten years longer, he would have supplied this want in his ecclesiastical history of New England. N. D.

For the Register and Observer.

SUNDAY SCHOOL CELEBRATION IN BRIGHTON.

Messrs Editors,—I am glad to perceive that it is becoming customary with our Sabbath Schools to have Celebrations. And for reasons many. The most important of which is, that it betokens the progress of the Sabbath School towards the station it seems to me to be destined to occupy among the institutions of Christianity. It shows that the Sabbath School is rising to its due importance, and commanding the attention which it has always claimed, but only till recently began to receive. It should not be forgotten that this is the latest form of Christian instruction developed by the Church, and that it much more nearly corresponds with the primitive form of instruction in the church, than our present modes of Sabbath instruction.

The movement of the church seems to me to be at once retrograde and onward. Retrograde to primitive forms and principles, from which it has widely and fatally departed—and onward to a clearer conception of the glorious intention of Christianity, and the application of its conservative principles to the heart and life of humanity. The Sabbath School—far yet from being the perfect institution it is destined to become—is doing for the church what othe rmethods have failed to do, and under their present aspect cannot be expected to do—preparing the moral dispositions for a religious use of the intellectual faculties. Hitherto the teacher has been obliged to appeal too exclusively to the intellectual; our children have first been made scholars, and then turned over to the church for conversion. The less has assumed the supremacy, and the greater been brought into subjection. But now comes the moral nature first under tuition, and the intellectual follows as an adjunct and aid. And this is the primitive intention of Christianity, is it not? I rejoice, then, I say, that our Sabbath Schools are receiving that attention and respect which they deserve.

But I took my pen merely to give you a brief sketch of a celebration which has recently taken place in this town.

The Sabbath School connected with the first parish in Brighton, invited the Sabbath School of the second (Orthodox) parish to join them in a rural festival, which. I am glad to say, was accepted in the same frank spirit in which it was offered. The appointed day proved to be the queen day of all September, and the children elate with hope turned out in unwonted numbers. The teachers and children of the first parish, with their pastor, received the teachers and children and pastor of the second at the church of the latter, when the whole procession, (450 in number) headed by a fine band of music, marched to a beautiful grove about a half mile from the church. Nothing could have presented a more picturesque sight than the procession as it wound its way along the path which led to the consecrated spot; and the sweet and inspiring music of the band as it echoed from rock and hill, filled every heart with gladness.

On reaching the spot, we beheld long tables with their white cloths waving in the wind, covered with fruits and cake of every kind which the season could afford, or the benevo-

lence and ingenuity of the ladies could procure. Here the children were called to order, a beautiful hymn sung to the inspiriting tune of 'Auld Lang Syne,' and the children were dismissed for a while to their sports.

At the summons of the drum, the children came to the tables, where, after the Divine blessing had been asked, they and the others present, soon despatched the good things which had been so liberally provided.

Then came the mental repast. The children with their teachers and parents and many other friends, listened for an hour or more, to addresses from several gentlemen who were generously present for the purpose. It is enough to say of these brief speeches, that although together they occupied over an hour, scarcely a child of all that little army manifested the slightest uneasiness, and the older portion listened with most respectful and eager attention.

And now for the return. The band struck up a lively air, and every one fell in where he could—the boys of course taking the lead—and the whole company marched back to the First Church, where after a few remarks and a prayer by the pastor, the whole audience joined in 'Old Hundred,' and with a benediction the children were dismissed to their homes.

So ended one of the pleasantest days in the life of many a one present. The utmost harmony and kindness prevailed, and no stranger would have dreamed that the happy members of that congregation worshipped at different shrines, and held opposing creeds. Long may the kind feelings of that day endure, and may it prove a new and happy era in the religious intercourse of the differing sects of Christians in Brighton.

Yours, &c. A. D. J.

UNIVERSALISM.

The Editor of Zion's Herald challenges Universalists 'to produce a single Christian author from the days of the Apostles down to 1818, in which the doctrine of *no punishment of any kind after death*, is even so much as asserted.'

We do not think the challenge will be accepted by any well read theologian who cares much for his reputation. The doctrine referred to, was never maintained by Christian believers in a future life, till some years after the beginning of the present century, and it is now, as it always has been, almost, if not wholly, without Christian advocates, in every country except our own.

The Editor of the Herald further remarks: 'We think it of great consequence as a historical argument. For if the doctrine is the grand theme of the gospel, is it not strange that the million of eyes which have searched the Scriptures from age to age for eighteen hundred years, learned and unlearned, young and old, clergy and laity, friend and foe, have never once espied it—until [the Rev.] Hosea Ballou made the amazing discovery!'

RECENT PUBLICATIONS.

The worship of the Soul. A Discourse preached to the Third Congregational Society in Chelsea, at the Dedication of their Chapel, on Sunday morning, Sept. 13, 1840. By Samuel D. Robbins. Boston: B. H. Greene.

A short discourse we have here, but a good one. We have read it with pleasure, and we hope, not without profit. The preacher dwells chiefly on 'inward spiritual worship,'—a duty and privilege that can hardly be too often or too earnestly explained and enforced,—and his words are true and stirring. Of man's need of Christianity and of the uses of the church, he speaks thus:

'There have been those in other times and there are many in our own day, who have dreamed that man might arrive at a period of refinement in the intellect and heart when he no longer would need the aid of the Christian system, having outgrown the idea of Jesus, and reached a higher revelation than he made unto the world. They who have held this belief could never have rightly distinguished between the *Truth as it is in Jesus*, and the feeble conceptions of him and his religion which have been formed among men; and by which the Christian world, from age to age, has been disturbed and deceived. For there is no height however glorious, into which the soul can by its virtue tower, toward which Christ has not pointed out the path; there is no perfection of heart or mind, or life, of which he is not the way. No, my friends, Christianity is the natural and spontaneous law of the soul's existence, its happiness and its progress. Its foundation is in our highest and divinest nature; and as we shall grow up into its acceptance and obedience, as we shall ripen in our understanding of its hidden doctrines and higher principles, we shall clearly perceive that it is an infinite and fundamental element of the soul, that it is Spirit and Truth, that it is the mind and will of the Eternal Father: no more to be outgrown in this world, or in any world, than any of those immutable and everlasting laws of God, by which the planets are moved onward in their courses, and the Heavens and Earth held in the hollow of his hand.

I have said that Christianity is emphatically the science of the soul; and I regard this view of the religion of Jesus as infinitely important. We have our Universities and our Schools which are instituted for the purpose of teaching and explaining the natural sciences and the philosophy of the intellect. But the Church is consecrated only to the higher purposes of instruction in the knowledge of the human heart and conscience: in the mysteries of the soul, its laws and duties and destiny. We gather ourselves into this holy place to learn those mighty truths which relate to God and man. We come up hither from the world and its trials and dangers to listen to the wisdom of Jesus, and learn those deep lessons of faith and obedience and love, by which we are to become ripened daily into the image of Infinite Holiness.'

Appended to the Discourse is an Engraving of the Church, and the following historical sketch of the rise and progress of the Society.

'The Union Society in Chelsea, now known as the Third Congregational Society, owes its origin to the efforts of Christians of different denominations, who united together early in 1837, for the purpose of enjoying the influences of Liberal Christianity. Their earlier meetings were held at a private dwelling house in Broadway. Rev. W. H. Knapp, who was then residing at Chelsea, was requested to take charge of the Infant Society, and first preached to them on the 8th January, 1837. The services of the Sabbath were there regularly administered until the 23d of April, when the Society removed to the Union Hall, in Winnisimmet street, owned by Dr Albert Guild, whose exertions for its welfare during the first period of its existence, as well as the efforts of many others of its earliest supporters, will always be remembered with gratitude. As the number of worshippers increased, the Society removed in January following, to the Hall of the District School.

In October, 1838, Rev. Mr Knapp having received a call to become Pastor of the Church at Canton, the Society, at his request, released him from his labors, and engaged Rev. Mr Austin of Cambridge, to preach for them, who continued in their service till the Installation of their present Pastor, which took place on the 14th July, 1839. Amid many privations and struggles, the Society persevered in its existence and united by a common bond received additions from time to time, as the population of the Village increased. On the 1st of July, 1840, being obliged to leave the District Hall, a resolve was passed to erect their present Chapel, and a Building Committee chosen for that purpose.

On leaving the District Hall, a kind letter was sent to them from the Baptist Society, generously offering the use of their House of Worship, at such seasons as should be deemed convenient, which invitation was cordially accepted. The Chapel was raised on the 9th of July, and completed on the 9th of September. The building was engaged in, with a most earnest spirit, and many of the Society went forward with their own hands, laboring daily in the good cause; and those who were not able to labor contributed all in their power to aid in the erection of a place where they might worship God with their children according to the dictates of their own consciences.

For the Register and Observer.

'IT SLIPPED OUT OF MY MIND.'

How often is this excuse for the omission of duties, made by those who think themselves, nevertheless, very good folks. Yet what does this 'I forgot' show, if not a want of interest in the thing forgotten. As Cicero's Cato says of old men, 'They remember what they care for; I never knew one who forgot where he had hidden his money;'—so with all men, the things they forget are the things in which they take but little interest.

My friend P. is always 'very willing and ever anxious to attend' upon the Bible class at our minister's house, but then he generally 'happens to forget it till too late.' And he never can remember a prayer-meeting till it is nearly over, and then he does not like to intrude. Friend P., your treacherous memory is a great inconvenience truly; but had you a deeper interest in the Bible, and more love for social prayer, would it not make your memory more faithful?

R. has been intending for a long while to send something to Natchez for the sufferers there, but he always forgets it when he is at home with his pen and paper. In the same way, when abroad and conversing with friends he always has intended to make a donation to the Theological School; but he always has forgotten it while counting his money in his counting room. A little more benevolence would strengthen R's memory very much.

S. is often called up early for business and sometimes visiters intrude upon him till late, and he retires to rest, and has forgotten prayer through the whole day. His devotional feelings are probably weaker than his memory.

But this is the way in which men continually delude themselves. With hearts impure and averse to duty, they neglect their obligations, and leave undone the things which they intended to do, and justify themselves in their own mind by attributing it to a defect of memory. Shall it be so forever? 'Be not deceived, God is not mocked.'

ORDINATION.

Rev. Joseph Harrington, Jr., was ordained as an Evangelist, last Sunday evening, at the Federal Street Church. Introductory Prayer, by Rev. Mr Gannett; Selections from the Scriptures, by Rev. Mr Pierpont; Sermon, by Rev. Mr Putnam of Roxbury; Ordaining Prayer, by Rev. Dr Ware, Jr., of Cambridge; Charge, by Rev. Dr Parkman; Right Hand of Fellowship, by Rev. Mr Ellis of Charlestown; Concluding Prayer, by Rev. Mr Clarke of Louisville, Ky.

Mr Putnam's text was, Romans, ii. 13,—'I magnify mine office;' and his discourse was one of the best we have listened to for a long time. The services, generally, were appropriate and excellent. We understand that Mr Harrington will go immediately to Chicago, where he preached during the last winter, and where, in future, he is to be the minister of the Unitarian Society recently gathered, under favorable auspices, in that growing city. God's blessing upon him and them!

INSTALLATION AT HAVERHILL.

Rev. Mr Folsom, late of Providence, will be installed as Pastor of the First Congregational Church and Society in Haverhill, on Wednesday next. Sermon by Rev. Mr Peabody of Portsmouth.

We understand that Rev. William Hague, late pastor of the First Baptist church in Providence R. I., and formerly pastor of the First Baptist church in this city, has accepted the call of the Federal Street Baptist church and society in this city, and has entered on his labors.

OBITUARY.

For the Register and Observer.

JOHN BRADFORD JR.

Died in this city, on the 16th inst., John Bradford Jr., 21, formerly a member of the class of 1839.

It rarely becomes the duty of the press to announce the decease of a more fondly endeared friend than the subject of this notice. Taken from society before his worth could be appreciated, and before he had engaged in its active duties, it is in vain to attempt a public eulogium of his character, and words are poor semblances of the feelings of friends. But they, who knew the deceased best, who enjoyed most of his society, will not be unmindful, it is hoped, of this passing tribute, which friendship dedicates, to the memory of a *classmate*.

The deceased entered the Freshman Class of Harvard University in the year 1835, at the age of 16, and continued a member of the institution till the close of the Sophomore year. Unforseen circumstances made it necessary for him to commence as early as possible the more active business of life; with no less regret on the part of his classmates than on his own side, his connection with the University was therefore dissolved at the conclusion of the second year of the course, and the study of Law forthwith entered upon in the office of a distinguished member of the Suffolk Bar. At the end of another year, he again returned to Cambridge, and remained connected with the Law school till the first symptoms of disease were exhibited, nearly a year since. In the hope of being able to continue his studies under the more genial influence of a southern climate, he left home soon after, and passed a few months at the South. But as his disease still continued its ravages, he relinquished his studies, and returned to his friends at the North a short time previous to his death.

An untiring perseverance in acomplishing the pursuits to which attention was directed, was a remarkable trait in his character. From the period of his withdrawal from the University to the first serious attack of illness, he was sedulously devoted, both early and late, to professional study. Indeed, it was under these severe encroachments upon its strength, that his constitution, at best never very strong, gradually, though almost imperceptibly failed: and that very diligence, which under other circumstances would have raised him to eminence in life, was fatal to his physical health.

He was gifted with the nobleness of mind, refinement of taste, and those estimable qualities of disposition, which are essential to the formation and continuance of true friendship. He mingled in the joys of his associates, and was most tenderly alive to their sorrows. Unobtrusive in manners, remarkably retiring in demeanor, he won the respect and esteem of all, the friendship of many, and a welcome wherever it was desirable.

Of his Christian character his death-bed is the best witness. During his stay at the south, and after his return to this city, signs of its existence and of its real power were constantly manifested. Strong, all-pervading, all-absorbing must that religious spirit be, which can see in all things, even the most heart-rending events, the hand of Providence, and read on the bed of sickness lessons of mercy. And though the deceased was called from life in its full bloom, and surrounded by its happiest promises, there seemed to be in his mind not the slightest regret for the blight upon his prospects.

In the later hours of sickness, when the lamp of life was burning low, his mind still retained its perfect serenity. He fully realized his situation, and expressed repeatedly a complete resignation to the will of God. Every thing that an attentive son and brother could devise for the consolation of the family was attended to. And on the bed of sickness the same generous disposition, which marked his career in life, and which produced so much magnanimity of purpose, prevented the expression of more than one wish, which could be the occasion of any trouble or inconvenience to sorrowing friends. That last wish, indicative of a happy spirit, a contented disposition, and a feeling of resignation, was for a resting place in the consecrated groves of Mount Auburn: a wish too soon realized for the happiness of surviving friends. He died in the fulness of Christian faith and resignation, and with Christian fortitude.

For the deepest mourners there is consolation in the circumstances, which mark this event. We do not bid them dry the tear of grief;—with the sorrowing relatives of Lazarus, 'Jesus wept;'—and their grief must be somewhat proportioned to their present loss; a loss, they have good reason to believe, which is his unspeakable gain. The deceased was blessed with the happy assurance that he had done the work given him, to do. And this certainly may be no less a consolation to those who remain, than it was to him in his dying moments. This may be a rich reward for well-doing in the hope of a re-union, where death can no more sunder the affections, where all sorrow is at end, and where is joy forevermore.

Of the small band, who were united in the pursuit of knowledge as members of the same class at the University, four have already gone. Two were taken from us while we were still connected with College scenes: two have been called to render an account of their stewardship since we separated at Harvard for the business of life. All were victims of consumption. By the providence of God, each was for awhile removed from the cares of the world ere the last link was severed; and each, by improving the time spent upon earth aright, departed in joy and in faith, when the messenger of death came. God grant that the warning derived from these repeated instances of the brevity of life, and the early prostration of its strength and its plans, may be carried home to ourselves; and that the example afforded by each of our departed friends, of perseverance under difficulty, of contentment in time of trial, of resignation in the days of sickness and in the hour of death, may sink deep into our hearts, and become traits of our character!

'——and though we meet no more,
Till life's last link is riven,
We'll raise above one heartfelt prayer,
To meet again in Heaven.' P.

Cambridge, Sept. 24th, 1840.

At a meeting of the class of 1839, convened for the purpose of testifying their respect for the memory of their late classmate,—John Bradford, jr.,—a committee was appointed to draft resolutions expressive of the feelings of the class. The following were subsequently submitted and unanimously adopted.

Resolved:—That by the death of our late classmate, we have lost a friend endeared to us by his own generous feelings, his high sense of honor, and his heartfelt interest in his classmates' welfare.

Resolved.—That this event has removed from our number one who promised by his industry, enterprize, and untiring perseverance, to become in future years, an honor and an ornament to his class, his profession and the University.

Resolved:—That we deeply sympathize with the family of the deceased in their present bereavement, and regret that the information of his death came too late to allow us the opportunity of uniting with them in the last rites of friendship and respect.

It was also voted, that a copy of these resolutions be forwarded by the committee in behalf of the class to the family of the deceased, which was accordingly done.

A. R. Pope, C. W. Loring, H. M. Parker, } *Class Committee.*

INTELLIGENCE.

Rev. Nathaniel Emmons, D. D.—This eminent divine died at Franklin in this State on the 23d inst. at the advanced age of 96 years, probably the oldest clergyman in the State, and for many years an eminent Orthodox preacher. He had been for some time the oldest surviving graduate on the catalogue of Yale College. He was settled as pastor of the church in Franklin in the year 1773, and officiated in that capacity 54 years.—*Ad.*

The Canada Union.—The following article contains an analysis of the late act of Parliament for re-organizing the Government of the Canadas, by a re-union of the two Provinces under one Legislature. It will be perceived that the union is not declared by the act, but authority is granted by it for the Queen in Council to declare the union, or to authorize her Representative so to do. An Order in Council has been published in the London Gazette, authorizing the Secretary of the Colonial Department to direct the declaration to be made. That declaration will probably soon appear, in the form of a proclamation from the Governor General, Sir Poulett Thompson, lately dignified by the title of Lord Sydenham, who is now in Upper Canada.—*Dai. Adv.*

(From the Boston Monthly Chronicle.)

The act of Parliament to re-unite the provinces of Upper and Lower Canada, and for the government of Canada, received the royal sanction on the 23d of July. The act authorizes the Queen, with the advice of her privy council, to declare by proclamation that the same provinces, from a certain day to be named, which shall be within fifteen months from the passing of the act, shall form one province, under the name of the Province of Canada. By this act a large number of acts relative to the government of the Canadas are repealed. After the re-union there is to be but one legislative council and one assembly. Her Majesty is to have power within the province, by and with the consent of the legislative council and assembly, to make laws for the peace, welfare and good government of the province. All acts duly passed and assented to, to be valid to all intents and purposes within the province. To compose the legislative council, the Queen may, before the time appointed for the first meeting of the council and assembly, and from time to time afterwards, authorize the governor in her name to summon such persons, not fewer than twenty, as her Majesty shall think fit, they being 21 years of age, and natural born or naturalized subjects, to be members of the legislative council for life, subject to certain provisions for vacating the same. The governor of the province is to have power to appoint and to remove the speaker of the legislative council. Ten members, including the speaker, are required to make a quorum. The legislative assembly is to consist of an equal number of representatives from the parts of the province now constituting the two provinces. Each of the counties and ridings of Upper Canada now entitled to be represented in the assembly, is to be entitled to be represented by one member. The counties of Halton, Northumberland, and Lincoln, are to be divided into two ridings each, and each riding to be represented by one member. The city of Toronto is to have two members, and Kingston, Rockville, Hamilton, Cornwall, Niagara, London, Bytown, one each. The counties of Lower Canada are to have one member each, except eight of the smaller counties, which are untited, in pairs of two each, so as to form four new counties, each with a right to one member. Quebec and Montreal are to have two members each, and Three Rivers and Sherbrooke one each. The governor is to fix the time and place of holding elections. The legislature of the province may pass acts changing the apportionment of representatives between the counties and towns, in each of the two parts of the province, and also changing the division into counties, parishes, and cities, but the number of representatives cannot be changed, unless the bill for such change pass, at the second or third readings, by majorities of two thirds of the members of each branch. The governor, for the time being, is empowered to fix the place or places within any part of the province, and also the time, for holding the first and every other session of the legislative council and assembly, and also to change the places and times of holding such sessions, as he may judge most consistent with general convenience and the public welfare; and also to prorogue or dissolve the said assembly whenever he shall deem it expedient. There shall be a session every year, not more than twelve months to intervene between the sessions, and the first session shall be within six months from the date of the union. The members of the assembly are to choose their speaker. Twenty members, including the speaker, will form a quorum. The speaker has the casting vote, when the votes are equal. Bills assented to by the governor, may be, within two years, disallowed by the Queen, and, in such case, shall be made null by proclamation. All writs, proclamations, journals of the legislative assembly, &c. are to be in the English language only. All laws, statutes, and ordinances now in force in the two provinces, are to remain in force until altered by law, except so far as they are changed by the present act. The courts of civil and criminal jurisdiction within the two provinces, and their powers and duties, remain underanged. All duties and revenues of the two provinces shall form one consolidated revenue fund for the service of the province of Canada. Out of this revenue there shall be payable annually to her Majesty, for defraying the expenses of the administration of the government, and of justice, £45,000 per annum; and for the expenses of other branches of administration, the further sum of £30,000 per annum. Out of these sums are to be paid, until altered by an act of the legislature, certain specified salaries, amounting with some reservations for pensions and contingencies, to the whole £75,000; among which are, a salary to the Governor of £7000; Lieut. Governor, £1000; Chief Justices of Upper and Lower Canada, £1500 each; seven Puisne Judges of the two provinces, £900 each; with specific provisions for secretaries and other officers. There are various provisions in the act for limiting and regulating the effect of these appropriations. There are other minor provisions in the act, but the above summary exhibits all its important features. It has just been received and published in the Canadas. The time for its going into effect has not yet been announced.

From the West Indies.—Jamaica papers to the 15th of August inclusive, have been received at New York. We copy the following paragraphs from the Commercial Advertiser:

The first article that meets the eye in the Gazette of that date is entitled 'Proposals for a colonial union of the colored classes,' which was read in the House of Assembly of Barbadoes on the 21st of July, having been sent down, with other documents, by the Governor. It asserts that although political equality is declared to exist, and does exist by law, in the British West India colonies, its existence is more nominal than real, inasmuch as all offices of trust, honor, and emolument, except a few of very subordinate character, are claimed and held by the white minority of one-tenth, to the exclusion of the other nine-tenths of the population, although many among the latter are well qualified by education, respectability, property, and moral and intellectual worth, whose number is daily increasing. This state of things is protested against as unjust and preposterous, and, to do it away, it is proposed to have a conference of delegates from all the colonies, to be held at Barbadoes, for the purpose of forming a general colonial association, having for its object the civil and political advancement of the colored classes to a practical equality with the whites. Local associations also are to be formed, with the same object.

The number of emigrants, from the United States and other places, who arrived at Trinidad between the 5th of April, 1839, and the 6th of July, 1840, is 2102. Those from the United States are particularly spoken of as being distinguished for moral conduct, great intelligence, and persevering industry.

Arrival of the Great Western, eight days latter from London.—The Great Western, which left Bristol on the 12th inst. arrived at New York on Saturday afternoon, making her voyage in fifteen days. We are indebted to the Daily Advertiser for the following summary of news brought by her.

The steamship Caledonia, the third of the Cunard line, was advertised to leave Liverpool on the 19th for Halifax and Boston—the Acadia to leave on the 4th of October. The Acadia of course had not arrived from her last voyage. The weather continued favorable for the harvest, and the supply was good. There was a slight further depression in the cotton market, but the demand was steady.

There had been serious disturbances in Paris, which for a time excited great uneasiness, but quiet had been restored.

The news from Turkey is of a serious and alarming character. There was a strong probability that the active interference of European troops, under the stipulations of the quadruple treaty would become necessary.

Letters from Constantinople state that the appearance of Russian troops was daily expected in the Bosphorus.

Beyrout, Aug. 31—Four English men of war, a frigate and a steamer, under the command of Commodore Napier, escorting several transports, with 5000 Albanians on board, appeared in our road on the 14th. As soon as they had cast anchor they took up a position within gun shot of the town.

The English consul instantly entered into communication with the commander of the British division; he did his utmost to frighten the inhabitants, and make them believe that the danger was imminent; in consequence it was soon asserted that the town was going to be bombarded. The consul sent his lady and household on board an English man of war, and the alarmed inhabitants fled in the greatest disorder, carrying with them their most valuable effects.

On the same day Commodore Napier wrote to the English consul, to inform him that he was going to demand the town to be surrendered to him, as well as all the Turkish troops, and that the arms should be restored to the Mountain. He begged him to make this known to the other consuls, in order that they might take proper measures.

Soliman Pacha replied to the commodore's summons that he would rather burn all the towns in Syria than give up an inch of ground; and that the admiral might bombard Beyrout as soon as he pleased. It was therefore expected that the high sounding menaces would be executed; but it turned out to be pure bombast on the part of the commodore, in the hope of intimidating Soliman Pacha.

Ibrahim Pacha, on hearing of the apparition of the English off Beyrout, left Malatia and came, with 15,000 men, to Zable, distant but a few hours from Beyrout. In announcing his departure from the camp to Soliman Pacha Ibraham wrote to him, 'I have no orders to give you. I am well acquainted with your courage, and with your devotedness to all our family. I will merely observe to you that we have but a ditch to leap over, and beyond that ditch is repose.' This letter coincides with the reply made by Mehemet Ali to Riffat Bey—'Words will never make Mehemet Ali give up what he acquired by arms.'

Alexandria, Aug. 26.—This morning at ten, the representatives of the four powers proceeded with Riffat Bey to the palace, to inform the Viceroy that the delay of ten days having expired they had orders to ask his reply. His highness did not await an interrogation; they were scarcely seated ere he said, 'I know what you want; my answer is still the same; God will judge between us.' On Riffat Bey's attempting to make some observation he was interrupted by the Viceroy who said it was useless to add any thing. Colonel Hodges having made a similar attempt Mehemet Ali rose proudly and made a very significant gesture, implying his vexation at being teased in such a manner. The foreign agents withdrew instantly.

The news from Asia Minor and Anatolia continues highly favorable to Mehemet Ali. The whole population awaits but an order from his highness to take up arms; 10,000 soldiers have refused to obey the orders of the Sultan against Mehemet Ali.

At this moment we have here 40,000 men, and 20,000 more are expected; all our coasts are covered with cannon; we reckoned 550 pieces.

The last news from Constantinople is bad; general dissatisfaction prevails there, and insurrectional movements were expected. An expedition to Syria seemed to be a thing decided. It is to consist of 15,000 Turks, 2,000 Austrians, and 5,000 English; 5,000 regulars had been sent to Samsoun by the steamer to repress certain disturbances in Asia Minor. Orfa, Malatia, and Diarbekir were already in revolt. The troops of the line were mistrusted, and Europeans were publicly insulted.

A Malta letter states that Mr Moore, the English consul at Beyrout, has struck his flag and embarked in an English vessel, but that several English merchants remain under the protection of the American flag.

There was news as usual, of a very unsettled state of things in Spain. The appointment of a new ministry was announced at Valencia Aug. 28, of the Moderado party, which is the party of the majority of the present Cortes. On the reception of this news at Madrid, the Municipality declared itself permanent. The National Militia took arms, and occupied the principal posts. The Captain General Aldaman was fired upon, his horse was killed, and his Aide de Camp was wounded.

The news from China is to May 19, and from Singapore to June 9. The American Consul, Mr Snow, had left Canton and arrived at Singapore. The American residents at Canton on the 25th of April, addressed a petition to the viceroy, praying for permission to bring the American ships in the river up to Canton to unload, and take in their return cargoes, so that they might depart before the commencement of the British blockade, of which notice had been given, and which was expected to take place about the 1st of June.

The petition was returned to the Vice Consul, with information that the request was refused. The intimation that the port was to be blockaded about the 1st of June, was denied as a thing entirely incredible. 'Truly,' says the Governor of Canton, 'this is analogous to an audacious falsehood, and is an egregious mistake. Try and reflect that these ports are the Celestial dynasty's ports and harbors. How can England blockade you?'

The Americans still remained at Canton, and were preparing to leave by the end of June, at which time they expected the arrival of the blockading squadron. The accounts from Singapore say that they were likely to be taken by surprise, as a large portion of the expedition had already left that place a month earlier than had been expected at Canton.

On the 30th of May a British fleet, consisting of the Wellesley ship of the line, bearing the Commodore's flag, the Cruiser, Algerine, Rattlesnake, steamer Atalanta, and 16 transport vessels, sailed from Singapore for China. They were followed the next day by the steamers Queen and Macassar, and soon after by two ships of war. It was expected that the first operations of the expedition would be to batter down the forts at the Bogue, and to take possession of Macao.

The Eastern Question.—The Journal des Debats speaking of the probability of a general war in Europe, and of the circumstances which might lead to it,—says:

The great question of peace or war occupies all men's minds. Some persons consider that the Government is not preparing for war with sufficient activity. Others, and the greater number, by a sort of instinct rather than through judgment, believe firmly that peace will be preserved. The treaty of London is composed of two questions—the Eastern and the European question. The latter is by far the most serious. From Syria it transports the field of battle to the Rhine. From a quarrel between the Sultan and the Pasha of Egypt it becomes a war of principles between France and the other civilized Powers, and through an incredible perversion of affairs, it is the Powers who have every thing to lose by this war and nothing to gain who will bear the consequences of it. Austria and Prussia still more than France have an interest in the integrity of the Ottoman empire. Prussia does not want a road to India through Syria, and Austria knows well that it is not she who will inherit Constantinople.—Nevertheless the treaty of London having bound Austria and Prussia to England and Russia in case of a European war, France would carry her arms to their frontier. France does not wish for war, but if the other Powers force her she will declare it; but if, on the contrary, the allied Powers, by their wisdom and moderation, succeed in avoiding it, they will have obtained a great triumph for civilization over barbarism.

The National is of opinion that war is inevitable, and for this reason—that an attempt will be made by the allied Powers to coerce the Pasha of Egypt, and that this attempt will produce war, because the French Government would accomplish its own destruction, if it were to remain inactive during this attack. War, therefore, it says, will be the conclusion of all that is now passing, because Russia wishes for war; the English government wishes for war; Austria and Prussia are incapable of resisting the movement, and France cannot recede without compromising her dignity, her strength, her greatness, and her future existence.

The *Courier Francais* proposes a new plan for settling the Eastern question. It says that the true difficulty of the question is neither at Constantinople nor in Syria, but at Suez. Let a free, accessible, and practicable road be opened across the isthmus, so that the English, after having given their Indian commerce this direction, need never fear being disturbed in it, and then it will be seen that their strange affection for the Ottoman Porte will vanish, and peace between Egypt and Turkey will be easily effected. There are but three ways to accomplish this object—either to allow the English to establish themselves at Suez, or to declare war to prevent them from establishing themselves, or to create a neutral road, over which all nations may travel. To deliver up the isthmus of Suez, to England would be a baseness of which Europe, and particularly France, could never be guilty. To make war is of doubtful result for every party, and the advantages to be derived from war are not worth the sacrifices attending it. To declare the isthmus neutral ground would not offer any disadvantage, and, according to Clot Bey, Mehemet Ali is perfectly ready to undertake the works which would accomplish an extraordinary commercial revolution for the advantage of all nations. This is a great idea, which the diplomatists would develope if they had less contracted views, and which plan events will sooner or later accomplish, but after sad catastrophes and immense losses.

A letter from St. Helena dated July 11, mentions that the British schooner Dolphin had arrived there, having passed the French frigate Artemis, with the Prince de Joinville on board, bound thither for the purpose of receiving the remains of Napoleon. Preparations were making to carry into execution the orders of the British Government for assisting the removal. There were four companies of troops there, which with the militia would make all the parade possible. The militia were already out learning the funeral exercise. The Prince was to be entertained in the castle, which was undergoing a cleaning and white washing.

Professor Muller, of Gottingen, died at Anthens Aug. 8, from an illness brought on by fatigue and exposure in copying inscriptions and making excavations at Delphi. The object of his investigations was connected with a great work on which he was engaged, on the general history of Greece. He was buried on the summit of a little hill above the Academy.

The Worcester Sunday School Association will meet at Witherbee's Hotel, West Parish of Marlboro', on Thursday, October 8th., at 11 o'clock, A. M. The public services in the meeting house will commence at 1 o'clock precisely. C. Palfrey *Sec.*

MARRIAGES.

In this city, by Rev. J. V. Himes, Mr George Pike, to Miss Sarah Lang.

In this city, Mr Francis N. Sargeant to Miss Mary Jane Newcomb; Mr Franklin R. Williams to Miss Ellen Artter. Mr T. H. Seavy to Miss Eliza Abby, eldest daughter of Mr Abel B. Munroe.

In Harvard, Ms. on Tuesday morning, Capt. Henry A. Welch, of Charlestown, to Miss Caroline, only daughter of Abijah Bigelow Esq. of Harvard.

In Milton, 22d inst by Rev. Mr Angier, Mr John Arnold, Jr. to Miss Amy Batty, both of M.

In Westford, on Thursday morning last, by Rev. Mr Luce, Mr T. C. Hersey, of the firm of T. C. Hersey & Co. of Portland to Miss Abba D. Fletcher.

In New York, 23d inst. Rev J. C. Brigham, Cor. Secretary of the American Bible Society, to Maria Elizabeth, daughter of the late Walter Evertson, Esq. of New York.

DEATHS.

In this city, Mr Ephraim R. Collier, 27.

On Monday evening, Mrs Harriet, wife of Mr Levi Bliss, 52.

On Sunday last, only daughter of Mr Alfred A. Andrews, 21 months.

In this city, Mrs Margaret Sprague, 59.

In Roxbury, on Monday morning, at her father's residence, Mary Ann Taft, daughter of Reed Taft, Esq. 27.

In Lowell, Sept. 26, Albert Locke, Esq. 33, son of the Hon. Joseph Locke, formerly of Ashby.

In Salem, Dr Benjamin Webb, 57.

In Seekonk, 23d inst. Mr William Daggett, a soldier of the revolution, 84.

In Harvard, on the 28th ult., Frances Allina, child of Rev. Washington Gilbert, 16 months.

In Hagerstown, Md. 23d inst. Samuel Kendall, Jr. son of Mr Samuel K. of Boston.

In the Oregon Territory, Jan. 4, 1840, Mr Cyrus Shepherd, formerly of Lynn, Ms. about 38. He has been for the last six years an active and useful teacher in the Methodist Mission among the Indians of that country.

LIFE AND LETTERS OF MRS. ADAMS.—Letters of Mrs Adams, the wife of John Adams, with an introductory memoir—by her grandson, Chas. Francis Adams.

This day published and for sale by CHAS. C. LITTLE & J. BROWN, 112 Washington street. oct 3

AMERICAN ALMANAC, 1841.—The American Almanac and Repository of Useful Knowledge for the year 1841.—This day published and for sale by CHAS. C. LITTLE and JAMES BROWN, 122, Washington street. oct. 3.

DAMON'S DISCOURSE.—A Discourse delivered before the First Congregational Society in Sudbury, Mass., July 26, 1840, by Norwood Damon.

For sale by C. C. LITTLE & JAS. BROWN, 112 Washington street. o 3

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—Edited by Rev. Ezra S. Gannett. Contents of the Number for October.

The Church and the World
Angels' Visits
He is not there
Turner's Lives of the Unitarians
The Attraction of the Cross, a Sermon by Rev John Pierpont.
Exposition of Matthew xxii. 15—21
A Sunday's Walk with David Ellington
Venice
Notices of Books; Intelligence, &c &c

Published by WILLIAM CROSBY & CO., 118 Washington street. o 3

LETTERS OF MRS ADAMS.—The wife of John Adams, with an introductory memoir by her grandson Charles Francis Adams.

DE TOCQUEVILLE'S DEMOCRACY IN AMERICA.—Part Second—Two Years before the mast, by Richard H. Dana, Jr.; Cruise of the Columbia; The Rose of Sharon for 1841, &c. &c. &c.

WM. CROSBY & CO.
oct 3 118 Washington st.

WOOD'S PRACTICAL TREATISE ON RAIL ROADS, and interior communication in general—containing numerous experiments on the powers of the improved locomotive engines: third edition—with additions, illustrated by several new engravings. For sale at TICKNOR'S. oct. 3.

ANNUALS FOR 1841—The Token and Atlantic Souvenir for 1841, with 12 engravings; The Rose of Sharon, for 1841 with four engravings; Friendship's Offering, for 1841, edited by Miss C. H. Waterman, 10 engravings. Received and for sale at TICKNOR'S. oct. 3.

WAVERLEY GALLERY, *Parts 5 and 6*—Containing Edith Bellenden, Jenny Dennison, Lady Rowena, Isabella Wardour, Jacqueline and Jennet Foster. All the numbers received as fast as published. Part 22, Pictorial Shakspeare, containing King Henry VI.; part 22 Pictorial Arabian Nights; Heads of the People, new Series, Nos. 9 and 10; the Judge, the Bishop, the Jockey, etc,; Ten Thousand a Year, a novel. This day received at TICKNOR'S. oct. 4.

DE TOCQUEVILLE'S DEMOCRACY IN AMERICA, Part second.—Democracy in America, Part second; the social influence of Democracy, by Alexis De Tocqueville, translated by Henry Reeve. Esq., with an original Preface by John Spencer, 8vo. This day received and for sale at TICKNOR'S corner of Washington and School street. oct. 3.

YOUNG LADIES' SEMINARY, Keene, N. H.—The School continues under the care of those Teachers who were associated with Miss Fiske, the late Principal.

The number of Pupils in the family will be limited, that the benefits of a home education may be in some degree continued to them; and the most careful attention will be given to their health, manners, and impovement in morality and virtue.

Terms.

For the Winter Term,—commencing the first Tuesday in November,—Board, Lights, Fuel, and Tuition in the English Studies—20 weeks, $50.

Washing, 2s. per dozen.

For the Summer Term,—commencing the first Tuesday in May,—22 weeks, $55.

In addition to the above. Per quarter in the Languages, $6.

Do. in Music, on the Organ and Piano Forte, $10.

Do. in Drawing and Painting, $3.

MISS E. P. WITHINGTON, *Principal.*

Miss A. Barnes, " S. C. G. Swasey, " L. H. F. Withington, } *Associate Teachers.*

Keene, oct. 1.

MRS ADAMS' LETTERS.—Letters of Mrs Adams the wife of John Adams, with an introductory memoir, by her grandson Charles Francis Adams; just published, for sale by JAMES MUNROE & CO., 134 Washington street. oct 3

DE TOCQUEVILLE'S REPORT ON SLAVERY.—Report made to the Chamber of Deputies on the abolition of Slavery in the French Colonies, by Alexis de Tocqueville July 25, 1839. Translated from the French. Just published by JAMES MUNROE & CO., 134 Washington street. oct 3

IN PRESS.—Milman's History of Christianity from the Birth of Christ to the year 300 of the Christian Era, in 3 vols 8vo. In press, and will shortly be published by JAMES MUNROE & CO., 134 Washington street. oct 3

DEMOCRACY IN AMERICA, PART 2d.—Democracy in America, part second, the Social Influence of Democracy, by Alexis de Tocqueville, translated by Henry Reeve with an original preface, just published; also a fresh supply of part 1. For sale by JAMES MUNROE & CO., 134 Washington st. oct 3

THE FUTURE LIFE OF THE GOOD.—Contents. Recognition and Reunion of Friends—Home of the Blest—Society of the Blessed—Contemplation of Immortality—The Character unchanged by death—Permanency of the future state. Published by JOSEPH DOWE, 22 Court street. sep 12

COMBE ON INFANCY.—Treatise on the Physiological and Moral Treatment of Infancy, by Dr Combe, Notes, &c., by Dr Bell. Received by JOSEPH DOWE 22 Court street. sep 12

MY LITTLE SINGING BOOK.—Designed for the use of Sabbath, and Juvenile Singing Schools, by Asa Fitz. The Young Singer,—being a collection of easy and popular Melodies for children, by Asa Fitz, received by JOSEPH DOWE, 22 Court street. s 12

DE TOCQUEVILLE'S REPORT.—Report made to the Chamber of Deputies on the Abolition of Slavery in the French Colonies, July 23, 1839, by Alexis De Tocqueville, translated from the French.

This day published by JAMES MUNROE & Co., 134 Washington st. s 12

MCCULLOCH'S COMMERCIAL DICTIONARY.—A Dictionary, practical, theoretical and historical, of commerce and commercial navigation, illustrated with maps and plans, by J. R. McCulloch, Esq. a new edition, corrected and improved, with an enlarged supplement, containing many new articles, and bringing down the information contained in the work to January, 1840. Just received and for sale at TICKNOR'S. s 19

THE HARTROPP JUBILEE: Or profit from play.—By Mrs S. C. Hall. Just received and for sale at TICKNOR'

POETRY.

For the Register and Observer.

THE THREE OFFERINGS.

'Twas midnight's hushed and solemn hour;
The waves were dark and still:
No moonbeam gem'd the closing flower,
Or tinged the palmy hill.
But ever and anon on high,
The lightning's flame gleamed fearfully.

A mother knelt in beauty there,
By Ganges' rolling tide:
The night-winds waved her glossy hair,
And swept its tresses wide:
And the wild heavings of her breast
Lulled her sweet infant to its rest.

She clasped her hands in frantic prayer,
Her babe in frenzy wild;
One shriek thrilled on the midnight air:
Where was the cherished child?
Where! on her idol's altar thrown!
That Hindoo mother wept alone.

'Twas sultry noon. O'er Lybia's sand,
A weary pilgrim passed,
Far from his own green native land,
His offering to cast.
His eye was dim with many a tear,
But hope smiled sweetly o'er his fear.

On, to far Mecca's distant spires,
His grasping vision turned:
He recked not, though the desert fires
Beneath his sandals burned;
But onward, with a trembling frame,
He pressed in his deliverer's name.

He reached the goal his spirit sought,
And laid him down to die.
Yet death no glorious vision brought,
Of brighter worlds on high,
But, with a darkness o'er his way,
Thus passed he from the light of day.

'Twas vesper hour. A sunset hue
Still lingered in the west;
And stars, faint shining in the blue,
Peered o'er the mountain's crest.
A little child with golden hair,
Lisped to his God, his evening prayer.

His slender hands were twined in love,
Above his marble brow;
His beaming eyes were turned above,
Bright with his holy vow.
He brought his heart's pure offering there,
And sent it up to heaven in prayer.

That offering passed the golden gate,
That veils the eternal throne:
Where myriad angels ever wait,
The incense sweet to own.
And that low thought was answered there,
While idol gifts were lost in air.

Waltham. L. B. T.

MISCELLANEOUS.

[From the London Magazine.]

EDITORIAL REMARKS; OR REVIEWING MADE EASY.

'Now (said Penrailway, taking up a dozen new publications,) here are a few preliminary trifles; try your hand at these and let me have judicious reviews of them by this time tomorrow.

'This time tomorra! (screamed out Davie,) whay, I will na be able to do muckle mair than cut the leaves!' and he counted the publications deliberately from one to twelve. 'Et's doon richt empossible!'

'Sir, (said Penrailway solemnly,) 'impossible' must not be written in the dictionary of a London man of letters. He must be as little acquainted with the word as Napoleon would have had his officers. Surely you dont imagine you would have to cut the leaves!'

'Wha-a-acht? (roared Davie,) review a buke without cuttin' the leaves? Oh you're jokin' and he laughed heartily at the thought.

Penrailway deliberately took up and counted one after another no fewer than thirty-five publications, and said 'these, Sir have come in within the last two days; before the next two shall have elapsed, I shall have received as many more. Judge for yourselves whether these can be reviewed through the process of cutting the leaves.'

'Weel, hoo's it to be den?' stammered Davie, as a cold sweat gathered on his forehead.

'Thus (said Penrailway, taking up a paper cutter and making two slits, one at the preface and another at the body of the work,) with the first I gain an insight into the general design of the author, and with the second I obtain a peep, at hap hazard into his mode of execution. I usually 'cog' my notice out of his preface, and wind up by roundly abusing him for the carelessness, ignorance and presumption, with which he has marred a capital subject; or, if my digestive organs are not disarranged, and I happen to be in good humor, I praise the execution as readily as I censured it on the previous hypothesis. I have a constant flow, an unfailing repertory of reviewer's phrases at my command, and thus the thing is readily accomplished, at the rate of ten within the hour.'

'But what becomes of the axiom (said Davie, with some trepidation,) 'Fiat justitia?'

'I have one which answers my purpose much better,' was Penrailway's reply; 'Judex damnatur cum nocens absolvitur!' I usually abuse because it gives the least trouble, and passes current for critical sagacity.'

Davie was about to refuse the engagement upon conscientious grounds, when O'Flaherty whispered to him to accept it at once, or his chance in literature was very poor indeed.

Davie therefore acquainted Penrailway that he would be happy to do his best, but stipulated for more time.

'Sir, (said Penrailway,) I have made due allowance for your inexperience, and have given you quite an unnecessary stretch of time. The critics of most weekly papers, Sir, write their notices, Sir, admirably well, Sir, without ever cutting a leaf at all.

The interview here terminated.

When Dr Franklin was Minister of the United States in France, he was often importuned by persons unknown to him, to give them letters of recommendation. For cases of this kind, and when it was impossible to refuse, he prepared the following model, and in some instances actually employed it, to shame persons making such indiscreet applications, and in some measure to stop them:

Paris, April ——, 1767.

Sir,—The bearer going to the United States, presses me to give him a letter of recommendation, although I know nothing of him, not even his name. This may seem extraordinary, but I assure you it is not uncommon here. Sometimes, indeed, one person unknown, brings another equally so to recommend him; and sometimes they recommend one another. As for this gentleman, I refer you to himself for his character and his morals, with which he is certainly better acquainted than I possibly can be. I recommend him, however, to those civilities which every stranger of whom we know no harm, has a right to; and I request you will do him all the good offices, and show him all the favor, that on farther acquaintance you shall find him to deserve.

TIME AND TRUTH—AN APOLOGUE. ASCRIBED TO J. K. PAULDING.

Among the daughters of Time, the youngest and best beloved was a beautiful maiden called Truth. It was foredoomed at her birth that she should be incapable of fraud or deception; that wherever she came she should remedy the evils of falsehood and calumny, put to flight forever the errors of mankind, and banish doubt, darkness and uncertainty from the face of the earth. In short, she was to be omnipotent and eternal.

Time, who was for ever in motion, and never stayed a moment in one place, could not endure to be without the society of his favorite child, and as soon as she grew up, insisted on her accompanying him every where. Being about to make the circuit of the universe, he accordingly took her by the hand, and they journeyed together.

Time had wings, but truth had none; and it was soon found that she could not keep up with the old man, who, though almost bald, and his beard white as the driven snow, could travel day and night, over hill and dale, sea and land, through fire and air, without ever resting or being fatigued. Impatient of delay, and incapable of restraining the impetuosity of his motions, he soon grew tired of the slow and feeble steps of his daughter, who was timid as a young fawn, and looked about, before, behind, on every side, ere she ventured forward; and telling her he could not wait for her tardy motions, bade her join him without fail at the end of the world.

Time soon finished his tour round the globe, but Truth was far behind; and as he had sworn never to wait for any one, the old man turned round to make another tour, and met his daughter about half way on his journey. As long-parted friends love to tell each other all that has passed in their absence, they related their adventures.

'One day,' said Time, 'I met a wife, whose rash husband had turned her from his door and divided her from her children, on account of some unfounded jealousy; I would have stayed to make up the quarrel and convince him of his error, but I knew you would soon come and set all right. I hope thou didst make my words good. Didst thou interfere in behalf of one of thy sex?'

'Alas! father, the poor abandoned wife was dead before I came. Grief and shame had driven her to despair, and she perished by her own hands.'

'What a pity! but let us go on. Next I met a young man who had been crossed in love in consequence of calumnies that had poisoned the mind of his mistress. A little onward and I encountered the young woman herself, who was pining away almost broken-hearted at the supposed infamy of her lover. I could not stay to remedy their sorrows, but told them that my daughter Truth was just behind, and would soon bring about a good understanding.'

'Alas! alas!' cried the maiden, with tears in her eyes, 'I came too late. The youth had become a sot and a gamester, and the poor girl had died of a broken heart.

'Thou art destined, it seems, to be always too late. I wish thou wouldst go forward, instead of looking all around and feeling thy way like a blind man.'

'Ah! father,' replied she, 'how should I be assured of being always right, if I did not first see which way I was going?'

'Next,' continued old Time, 'I came into a city where a man had been condemned to death for a crime of which he was innocent. I would have stayed to do him justice, but my moments were too precious, and I knew you were close at hand. Didst thou save him from the gallows?'

'No—I did not arrive in season. I saw his body hanging in chains; but I did justice to his memory. Better late than never, father.'

'Humph!' said the old man. 'After this I arrived in a country where the people were preparing to murder their governor and all his family on account of a false report of his having attempted to betray them to their enemies. I looked behind, and I thought I saw thee advancing, and being as usual in a great hurry, left it to thee to dissipate the delusion.'

'I grieve to tell thee, O father! that I was a little too late. The virtuous governor with all his family had just perished, and the wicked calumniator was in his place. I told them the true state of the case. But the lie had done its work, and the consequences were irremediable.

'I wish to the immortal Jove,' cried Time, 'I wish my youngest daughter Truth would keep pace with my eldest daughter Falsehood.'

'How should I, my father, when she never stops to see whither she is going, and I am always seeking the true path?

'Proceeding onward,' resumed old Time, 'I came to where the people were fighting, and cutting throats, and burning each other on account of a dispute about a word, which each party interpreted differently. I thought it a great pity that they could not find out which was the right meaning. But, said I, my daughter is just behind and will clear up the matter; I have not a moment to lose. I hope thou didst not come too late here as elsewhere.'

'Not altogether too late, father,' replied the virgin, 'but ere I came one party had exterminated the other, and when I offered to tell the conquerors the true meaning of the word, they said they knew it already as well as I did. I asked them how they came by it; they answered, by the virtue of the right of the strongest, and then left me shouting, 'Truth is great, and will prevail.'

'Poor ignorant creatures!' exclaimed Time, and shrugged his brawny shoulders. 'As I travelled onward from thence, I came to a nation which sacrificed human beings to a great snake, and left particular directions with the priests to stop you when you came, and become convinced of their deplorable errors.'

'I stopped; but I grieve to say it was only to lament over their misfortunes. The day before I arrived, they had all been exterminated by a people who came to convert them.'

'Sluggard!' exclaimed the old man, for he began to wax wroth. But he again resumed his narrative.

'A little while after I came among a people who worshiped graven images, and was exceedingly angry at their foolish idolatry. But I could not stay to argue the matter with them, and proclaimed aloud, as I passed, that my daughter was coming to set them right. Didst thou visit these ignorant people?'

'I did—but alas! father, the very day but one before I came they had all been swallowed up by an inundation!'

'Out upon thee!' cried Time, no longer able to restrain his impatience at the dilatory pace of his daughter. 'Out upon thee! Of what use is it that thou art gifted with the power to correct error and remedy the mischiefs of calumny—of what consequence is it that thou shalt ever prevail where thou comest, if thou art thus always lagging behind the events which I bring about?—Better not come at all than too late.'

'Father,' replied the weeping daughter, 'it is not that I am too slow, but that thou art too swift. Remember that heaven hath given you wings, and vigor to pursue an eternal flight, while the feet of thy poor girl are tender, and her limbs slow of pace. If thou wouldst only slacken thy speed a little, I might always keep up with thee, and—'

'Pshaw!' exclaimed the old man testily, 'I have not a moment to waste in hearing you talk.'

So saying, he spread his wings, shook his hour-glass at her in anger, and vaulted forth on another journey round the world. His daughter ran after him as fast as she could, and entreated he would stop; but though she has ever since been trying, she has never since been able to overtake the flight of Time. Those who know best, however, affirm that she will undoubtedly catch him at last, for 'Truth is great and must prevail.'

ANECDOTE OF CROMWELL.

Oliver Cromwell was returning to London from Ireland after one of his triumphant campaigns, and was met in state by the House of Parliament and the city authorities on Hounslow Heath. A great multitude of citizens and others joined the procession. One of Oliver's courtiers pointed his attention to the crowd and expatiated, no doubt in gallant phrase, upon the respect and affection of the people in thus flocking to greet the return of their hero. The Protector's only reply was, as he looked around upon the multitude, 'More would come to see me hanged.'

[From the New York Observer.]

THE WANDERER BROUGHT BACK.

OR, PARENTAL POWER.

A son of a pious parent was dedicated from infancy to the service of God in the holy ministry. He was publicly consecrated by baptism, early and faithfully taught the great truths of the Bible; and by all the means that God gives to parents to prepare their children for usefulness here, and glory hereafter, he was trained up in the nurture and admonition of the Lord. His early years gave bright promise that his future life would yield the fruit of parental watchfulness, and that a father's counsels and a mother's prayers would not be lost on him.

And when he left his father's house to complete his education abroad, there was scarce a fear that the tender-hearted boy (who could not hear of a Savior and his love, without a tear,) would ever become a prodigal. Parental confidence was strong that early instruction would exert its appropriate and restricting power. Christian confidence in God assured those anxious parents, that their child would be saved from destruction though he was going into danger. He went abroad. New scenes opened upon him. He was young and ardent, and the gay companions that surrounded him, welcomed him to their circle, as they spread before him the allurements of pleasure and of sin. He struggled, for a while, against the tempter. But one barrier of virtue yielded to the assault, and another, till he fell. The conquest was not easy, but it was at last achieved: and he plunged head-long into the vortex that has swallowed thousands, and from which few have ever been drawn.

There were those who saw his danger, and who desired to deliver him as a bird out of the hand of the fowler. They called him to their company. They set before him the joys of religion, but it had no attractions for his corrupted heart. They spoke of heaven, but his heaven had been already gained. They spoke of hell, but he feared it not; of Jesus and his dying love, but his eye was tearless, and his heart unmoved. Argument, motives, entreaties were equally vain. The tender-hearted boy was hardened in sin. A coat of mail was on his soul.

'How would your parents feel, should they hear that you had become a Christian?' said a pious friend to him, one day, as they were for a moment together. It was an arrow that found its way through the joints of the harness and reached his heart. The rock was smitten and the waters gushed. The fountain of the great deep were broken up. He fell on his knees and besought his friend to pray. He thought of home; of a parent's prayers and tears, and as early recollections thronged on his mind, he resolved to return. He did turn to God. He renounced the ways of sin, and consecrated himself to the Savior; and of en have those parents' hearts been filled with joy, as they heard the gospel preached by him whom they had in infancy dedicated to the ministry. Every tie but their love was sundered, and that tie drew him back. Parental faithfulness saved him in the hour of his danger.

This is not language too strong. God employs means to accomplish his purpose. In this case, he caused the early instructions of those pious parents to spring up like long-buried seed, in the heart of that wayward youth. And such impressions are the most powerful, that human instrumentality can make on the soul. The ties that entwine around the heart, and bind it to the scenes of early life, are the strongest that man can throw around his fellow man. And when the sinner leaves the path of virtue and wanders into the ways of the transgressor, those impressions grow fainter and fainter, those ties weaker and weaker; but as long as they are not wholly obliterated or broken, there is hope.

Parents! your power is next to omnipotent over the children that God has given you. The cords you fasten on their hearts, are the strongest that human power can furnish to hold them back from ruin. Follow them with the ceaseless influence of parental hope, from infancy onward to the grave. Make home sweet to the child. Throw around his heart a thousand tender associations that will bind him, as with links of iron, to the home of his childhood; to the parents that nurtured and sheltered him, and wept and prayed for him long ere he knew the meaning of prayers or tears. Impress on his heart your tenderness, your deep anxieties for his everlasting weal; and when he breaks away from your arms, and rushes on in the ways of sin and death, it may be, yes, it may be, that he who would trample on a Savior's blood, and despise the grace of God, and break his laws and reject his proffered love, may pause, before he crushes beneath his feet his mother's heart.

XTRAORDINARY PLAY UPON XES.

Charles X., x. king of France was xtravagantly xtolled, but is xceedingly xecrated. He xhibited xtraordinary xcellence in xigency; he was xemplary in xternals, but xtrinsic on xamination; he was xatic under xhortation, xtreme in xcitement, and xtraordinary in xtempore xpression. He was xpatriated for his xcesses, and to xpiate his xtravagance, xisted and xpired in xile.

There are some thoughts in the following extract not unworthy of consideration at the present day.

THE CURE OF THE BANKS OF THE RHONE.

A friend of mine, who pretends to have very good information from the Continent, communicated to me the following account: I confess it comes in a shape a little questionable; however I send it you Mr Editor, exactly as my friend read it to me, from a private letter which he said he had just received.

'A few days after the bishop of Paris and his vicars had set the example of renouncing their clerical character, a cure from a village on the banks of the Rhone, followed by some of his parishioners with an offering of gold and silver saints, chalices, rich vestments, &c., presented himself at the bar of the House. The sight of the gold put the Convention in a very good humour, and the cure, a thin venerable looking man with gray hairs, was ordered to speak. 'I come,' said he, 'from the village of——, where the only good building standing (for the chateau has been pulled down) is a very fine church; my parishioners beg you will take it to make an hospital for the sick and wounded of both parties—they are both equally our countrymen; the gold and silver, part of which we have brought you, they entreat you will devote to the serve of the state, and that you will cast the bells into cannon to drive away its foreign invaders: for myself, I come with great pleasure to resign my letters of ordination, of induction, and every deed and title by which I have been constituted a member of your ecclesiastical polity. Here are the papers; you may burn them if you please in the same fire with the genealogical trees and patents of the nobility. I desire likewise, that you will discontinue my salary. I am still able to support myself by the labor of my hands, and I beg of you to believe that I never felt sincerer joy than I now do in making this renunciation. I have longed to see this day; I see it, and am glad.'

'When the old man had done speaking, the applauses were immoderate. You are an honest man said they all at once; you are a brave fellow; you do not believe in God;—and the president advanced to give him the fraternal embrace. The cure did not seem greatly elated with these tokens of approbation; he retired back a few steps, and thus resumed his discourse. 'Before you applaud my sentiments, it is fit you should understand them; perhaps they may not entirely coincide with your own. I rejoice in this day, not because I wish to see religion degraded, but because I wish to see it exalted and purified. By dissolving its alliance with the state, you have given it dignity and independence. You have done it a piece of service which its well-wishers would, perhaps, never have had courage to render it, but which is the only thing wanted to make it appear in its genuine beauty and lustre.

'You want to extirpate priests; but will you hinder the ignorant from applying for instruction, the unhappy for comfort and hope, the unlearned from looking up to the learned? If you do not, you will have priests, by whatever name you may order them to be called; but it certainly is not necessary they should wear a particular dress, or be appointed by state-letters of ordination. My letters of ordination are my zeal, my charity, my ardent love for my dear children of the village; If I were more learned, I would add my knowledge, but alas! we all know very little; to man every error is pardonable but want of humility. We have a public walk with a spreading elm at the end of it, and a circle of green round it, with a convenient bench. Here I shall draw together the children as they are playing around me. I shall point to the vines laden with fruit, to the orchards, to the herds of cattle lowing around us, to the distant hills stretching one behind another; and they will ask me, How came all these things? I shall tell them all I know or have heard from wise men who have lived before me; they will be penetrated with love and veneration; they will kneel,—I shall kneel with them; they will not be at my feet, but all of us at the feet of that good Being, whom we shall worship together; and thus they will receive within their tender minds a religion.—The old men will come sometimes from having deposited under the green sod one of their companions, and place themselves by my side: they will look wistful at the turf, and anxiously inquire—Is he gone for ever? Shall we soon be like him? Will no morning break over the tomb? When the wicked cease from troubling, will the good cease from doing good? We will talk of these things: I will comfort them. I will tell them of the goodness of God; I will speak to them of a life to come; I will bid them hope for a state of retribution.—In a clear night, when the stars slide over our heads, they will ask what these bright bodies are, and by what rules they rise and set? and we will converse about different forms of being, and distant worlds in the immensity of space, governed by the same laws, till we feel our minds raised from what is grovelling, and refined from what is sordid.——You talk of Nature,—this is Nature; and if you could at this moment extinguish religion in the minds of the world, thus would it be kindled again, and thus again excite the curiosity, and interest the feelings of mankind. You have changed our holidays; you have an undoubted right, as our civil governors, so to do; it is very immaterial whether they are kept once in seven days, or once in ten; some, however, you will leave us, and when they occur, I shall tell those who choose to hear me, of the beauty and utility of virtue, of the dignity of right conduct. We shall talk of good men who have lived in the world, and of the doctrines they taught; and if any of them have been persecuted and put to death for their virtue, we shall reverence their memories the more.—I hope in all this there is no harm. There is a book out of which I sometimes taught my people: it says we are to love those who do us hurt, and to pour oil and wine into the wounds of the stranger. It has enabled my children to bear patiently the spoiling of their goods, and to give up their own interest for the general welfare. I think it cannot be a very bad book. I wish more of it had been read in your own town, perhaps you would not have had quite so many assassinations and massacres. In this book we hear of a person called Jesus: some worship him as a God; others, as I am told, say it is wrong to do so; —some teach that he existed from the beginning of ages; others, that he was born of Joseph and Mary. I cannot tell whether these controversies will ever be decided; but in the mean time I think we cannot do otherwise than well, in imitating him; for I learn that he loved the poor, and went about doing good.

'Fellow citizens, as I travelled hither from my own village, I saw peasants sitting among the smoking ruins of their cottages; rich men and women reduced to miserable poverty; fathers lamenting their children in the bloom and pride of youth: and I said to myself, these people cannot afford to part with their religion. But indeed you cannot take it away; if, contrary to your first declaration, you choose to try the experiment of persecuting it, you will only make us prize it more, and love it better. Religion, true or false, is so necessary to the mind of man, that even you have begun to make yourselves a new one. You are sowing the seeds of superstition; and in two or three generations your posterity will be worshipping some clumsy idol, with the rites, perhaps, of a bloody Moloch, or a lascivious Thammuz. It was not worth while to have been philosophers and destroyed the images of our saints for this; but let every one choose the religion that pleases him; I and my parishioners are content with ours,—it teaches us to bear the evils your childish or sanguinary decrees have helped to bring upon the country.'

The cure turned his footsteps homeward, and the Convention looked for some minutes on one another, before they resumed their work of blood.

THE LAWS SET AT NOUGHT!

Recently an attempt was made to put the law in force in N. Orleans against a man who had murdered his friend, agreeably to the laws of honor. It was admitted that the law was very clear, and that it had been very clearly violated by taking the life of a human being in that case. A jury of twelve men was sworn to render a verdict in the case agreeably to law and evidence. What was admitted to be the law? That he who should slay his fellow in a duel, should be punished. What was admitted to be the evidence? Clearly that the accused did violate the law by killing a man. What loop hole was left to creep out at? None legally. But it was set up as a defence that public opinion was in favor of duelling, and against the law; and upon this plea, twelve sworn jurors acquitted a man they knew to be guilty. What is law good for in such a state of things?—*Louisville Messenger.*

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

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Boston, Feb. 22, 1840. 1y

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Sept 26.

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JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j6

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